Library Pacific School of Religion Berkeley, Calif. Jan25

VOLUME 33 - No. 5 MAY, 1927

Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator

Pacific School of Religion Berkeley, Calif.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

Frank J. Boyer, Managing Editor and Publisher

Associate Editors—**Leander S. Keyser, D.D. David S. Kennedy, D.D. Philip Mauro A.Z.Conrad,D.D.**

Contributing Editors—**Dyson Hague,D.D., Wm.Phillips Hall, Wm.M.McPheeters,D.D. Walter Duncan Buchanan,D.D.,LL.D., John Roach Straton,D.D. W.B.Riley,D.D., Harold Paul Sloan,D.D., A.Wm.Lewis,D.D., H.W.Brumley,D.D. Charles Roads, D.D. Bishop William F.Heil,D.D., L.Franklin Gruber,D.D.,LL.D., W.E.Biederwolf,D.D. CharlesCalvertEllis,Ph.D.,D.D., J.L.Dickens,D.D.,LL.D., J.A.Huffman,A.B.,D.D. Percy George Cross,D.D., James W.Countermine,D.D.**

THE Bible is indeed a wonderful book, alike inviting and rewarding the study of its contents. It is immense in the dimensions and relations of these contents. It covers a vast field in the history of this world, is full and copious in its ethics, and is as high as God Himself in its spirituality. It deals with the great problem of sin and its remedy. In Christ and His offices it discloses the fact and the doctrine of a Saviour, and in both the plan of God for the salvation of sinners. It pours light upon the great future, and by the lasting issues of immortality shows what this life really means. The Bible is not, upon its own showing, a book for a hasty glance, or merely an occasional and careless thought. It solicits protracted and earnest study, and it is only upon this condition that it yields to the soul its richest treasures. A lifetime thus spent will not exhaust it, or make it tame and commonplace by reason of familiarity.

FRANK J. BOYER, PUBLISHER, READING, PA.

Price $2.00 the Year **Canada $2.25, Foreign $2.35** **Single Copy 20 Cents**

Entered as Second-class matter, at the Post Office. Reading, Pa., under act of March 3, 1897

"In the Name of Our God We Will Set Up Our Banners"

CONTENTS—MAY, 1927

EDITORIAL

The Lamb Slain from the Foundation of the World—*L. S. Keyser,D.D.* 245
Being True to One's Solemn Vows—*L. S. Keyser,D.D.* 246
The Evolution of Character—*A. Z. Conrad,D.D.* 247
What is Progress?—*Philip Mauro* 249
Notes and Comments 250
Wayside Gleanings 256

THE ARENA

The Book Nobody Knows—*Henry J. Zelley,D.D.* 259
On the Teaching of Evolution—*J. A. O. Stub,D.D.* 263
The Dogmatism of Scientists—*C. H. Buchanan,D.D.* 266
Why I Believe the Bible—*J. A. Huffman,D.D.* 268
Some Evolutionary Falsehoods Exposed—*Prof. George McCready Price,M.A.* 270
Whence Life and Species?—*William B. Riley,D.D.* 272
A Word with just One Meaning—*Leander S. Keyser,D.D.* 274
The Nature of Early Man—*D. J. Whitney* 276
The Science of the Bible—*Frank R. Buckalew* 278
The Inner Circle 280
Jesus the Master Teacher—*Rev. John A. Hoffman* 281
Alleged Discrepancies of the Bible—*William H. Bates,D.D.* 283

THE SANCTUARY

No more Sea—*William H. Bates,D.D.* 285

FLASHLIGHTS—*Edwin Whittier Caswell,D.D.* 289

PRAYER MEETING SERVICE—*A. William Lewis,D.D.* 291

OUR SERIAL

Jungle Poison—*Professor Glenn Gates Cole* 293

THE LIBRARY TABLE—*Conducted by Professor Leander S. Keyser,A.M.,D.D.*

And now comes Nomogenesis 295
What can we Believe? 298
A List of Liberalistic Books 299
Commending a Great and Good Book—*W. Maslin Frysinger,D.D.* 300
Reviews of Recent Books 301
Additional Book Notes 304

Important Instructions: **All mail should be addressed to, and all Money Orders and Drafts should be made payable to, Frank J. Boyer, Reading, Pa**

Change in Address—It is very important that **Old** as well as **New** address be given. Always allow at least 10 days to make a change.

Expiration and Renewals—Your subscription expires with the month and year printed on your Address Label. When renewing please state that your remittance is for a renewal. We receipt new subscriptions by starting the magazine, and renewal subscriptions by changing your address label. A subscription blank enclosed in your magazine indicates your subscription has expired, and we earnestly solicit your prompt renewal.

Discontinuance—We find that many of our subscribers preferred not to have their subscriptions interrupted in case they fail to remit before expiration, therefore, by authority of the U. S. Postoffice Department, we can extend reasonable credit when necessary, and all subscribers are expected to notify us to stop magazine if it is no longer desired.

FRANK J. BOYER, Managing Editor and Publisher, Reading, Pa.

Collapse of Evolution

By Dr. Luther T. Townsend

A beautifully printed pamphlet, with bright, strong cover, 64 pages. Orders for thousands of them were filled the first week they were off the press.

Dr. Townsend deals our Evolutionists a crushing blow. Get yours—and order a lot to give your friends.

Price 20c each; $2.25 doz.; $17 per 100 prepaid

25c Religious Pamphlet Package

Send us 25c for a worthwhile package of timely Religious Pamphlets, more than 50c worth. Try one!

Pulpit Bible Reading

A study in Vocal Exegesis or the Art of Sacred Reading. Bound in neat white antique paper cover. Price 25 cents.

Bishop Vincent: It is full of wisdom.

Christian Advocate: The spirit of this treatise is kind, just and practical.

Religious Telescope: Hope all our pastors will procure a copy.

Dr. Gunsalus: Pervaded by knowledge and good sense.

Sermon Outlines

These Sermon Sketches are available not only for Revival Services, but also for the ordinary preparation for the pulpit. They are Suggestive, Helpful Fresh Gems, and will prove very valuable to ministers in their study.

Sketches of Revival Sermons No. 4

Contains 60 full Sketches of Sermons, contributed by 50 different ministers, aiming at originality and suggestiveness of arrangement, price 50c.

Sketches of Revival Sermons No. 5

By Wm.J. Stevenson, D.D., singularly original and suggestive; 60 full Sketches of Sermons, price 50c.

The Tool Basket

300 Sermon Outlines, Pegs of Thought, Sunday-School Addresses, etc., gathered from various sources and grouped together in convenient form for the express purpose of helping to fix upon some suitable subject, thus affording assistance in time of need and emergency.

100 pages, flexible cloth, indexed thoroughly for ready reference by subjects and texts, price 50c.

The Seed Basket

A collection of 300 Sermon Outlines, Seed Corns, etc., similar to Tool Basket.

100 pages, flexible cloth, indexed thoroughly for ready reference by subjects and texts, price 50c.

Sketches of Sermons on the Lord's Prayer

By J. C. Hornberger, D.D. price 10c.

Worth While Pamphlets

Constructive Studies in Matthew, and John. Two paper bound vols. By Dr. Gregory. Special price, 35c each, prepaid. West of Miss. river, 40c. Both vols of great value to ministers and students.

The Higher Criticism, Dr. Sharaton..... .20

The Higher Criticism: A Present Appraise. praisement, Dr. Bates ..... .10

Counterfeit Criticism of Scriptures..... .10

The Editor in the Pulpit..... .05

Letters on Higher Criticism, Dr. Ridout.....10

Biblical Giving, Smith..... .05

Bible Champion Bound Volumes

Vols. 1918, 1919, 1920, 1921, indexed, each.....$2.50

Vols. 1922, 1923, 1924, indexed, each.... 2.75

Vols. for 1925 and 1926 now ready, each..$2.75

All prepaid. Uniform silk cloth binding.

Bound Homiletic Volumes For Ministers

Every volume contains and abundance of available material for pulpit preparation for Ordinary, and almost every conceivable Special, Occasion, completely indexed. It will be difficult to procure these volumes after our supply is sold out. Order a volume. Nothing more helpful; nothing so inexpensive!

Bound Volumes of the PREACHERS ASSISTANT, a Homiletical Magazine, Leather Binding, about 500pp, any volume from 1896 to 1905, prepaid.....$1.75

Bound Volumes PREACHERS MAGAZINE, a Homiletical Magazine, all bound uniformly in Silk Cloth, about 570pp, 9 vols., between 1891 to 1901, prepaid..$9.00
Single vol. $1.25

Bound Volumes THE SERMONIZER, a Homiletical Magazine, all bound uniformly in Silk Cloth, about 380pp, any vol. 1912, 1914, 1915, 1916, prepaid..$1.75

Bound Volumes THE SERMONIZER, in enlarged form, bound uniformly in Silk Cloth, about 475pp, vol. 1917 or 1918, prepaid $2.25

Typewriter Ribbons---Carbon Paper

The Best Ribbon we know of at the price. High grade, non-filling, full length, permanent colors in any climate, perfect edge. Any writer using narrow ribbon, at 75c, prepaid.

The Best Carbon Paper we know of at the price—black, blue or purple. High grade, smooth and even.

25 sheet 60c; 50 sheet $1.10; 100 sheet $2. All prepaid.

FRANK J. BOYER, Publisher, Reading, Penna.

Another List of 25 Religious Books

Dr. Keyser Says:

Fifty-three so-called "leaders" in this country, in co-operation with the School of Education of Northwestern University, Evanston, Ill., have published a list of what they call "the 25 best religious books." All of them, I regret to say, are liberalistic. Some of them, indeed, are distinctly radical, controversial, rationalistic in their treatment of the Bible, and scornful in their attitude toward orthodox Christianity.

With the help of several well-known Christian scholars, I have assembled another list of twenty-five religious books of a different character, all of them positive, constructive, evangelical, and loyal to the historic Christian faith revealed in Jesus Christ and His Holy Word. For the strengthening of true faith in these critical times, and especially for spiritual inspiration and uplift, these books are recommended. Many other works just as cogent and helpful might have been cited, but the list has purposely been limited to twenty-five.

M. B. Thomas: *The Biblical Idea of God* (Scribners, $1.50).
C. E. Macartney: *Twelve Great Questions About Christ* (Revell, $1.50).
A. M. Hodgkin: *Christ in all the Scriptures* (Pickering & Inglis, $1.25).
J. R. Smith: *The Holy Spirit in the Gospels* (Macmillan, $2.25).
J. A. W. Haas: *The Truth of Faith* (United Lutheran Pub. House).
W. E. Vine: *The Divine Inspiration of the Bible* (Pickering & Inglis, 95c).
J. A. Faulkner: *Modernism and the Christian Faith* (Meth. Book Concern, $2.75).
J. G. Machen: *The Origin of Paul's Religion* (Macmillan, $1.75).
W. W. Hamilton: *Sermons on the Books of the Bible* (Doran $1.75).
F. C. Beardsley: *The Miracles of Jesus* (American Tract Society, $1.25).
C. B. McAfee: *The Christian Conviction* (Macmillan, $2.00).
L. S. Keyser: *The Problem of Origins* (Macmillan, $2.00).
J. A. Huffman: *Progressive Unfolding of the Messianic Hope* (Doran, $1.50).
T. C. Horton: *Personal and Practical Christian Work* (Biola Book Room, $1.50).
W. H. G. Thomas: *Methods of Bible Study* (Sunday School Times Co., $1.00).
J. M. Gray: *My Faith in Jesus Christ* (Revell, $1.50).
L. S. Chafer: *Major Bible Themes* (Sunday School Times Co., $1.25).
F. E. Hamilton: *The Basis of Christian Faith* (Doran, $2.25).
M. H. Fischer: *The Story of Jesus* (United Lutheran Pub. House, $1.25).
R. D. Wilson: *A Scientific Investigation of the Old Testament* (Sunday School Times Co., $2.00).
R. J. Cooke: *Did Paul Know of the Virgin Birth?* (Macmillan, $1.50).
P. Mauro: *The Chronology of the Bible* (Hamilton Bros., $1.00).
H. E. Dana: *The Authenticity of the Holy Scriptures* (Doran, $1.00).
W. A. Squires: *Psychological Foundations of Religions Education* (Doran, $1.25).
C. M. Jacobs: *The Story of the Church* (United Lutheran Pub. House, $2.00).

Any of the above-named books may be ordered through the Bible Champion, Reading, Pa., at prices named, prepaid.

CHURCH FURNITURE
Everything for Church and Sunday School use. From Factory to You. Fine catalog free.
DeMoulin Bros. & Co.
1179 South 4th St., Greenville, Illinois

COURSES OF CONSTRUCTIVE BIBLE LECTURES
Address Rev. Dr. Harris H. Gregg,
Room 22, 113 Fulton St.,
New York, N. Y.

Does the Revelation Puzzle You?
—Send for "The Message from Patmos." Difficulties dissolved. Meaning made clear. 148 pages. Price $1. Order from Presbyterian Depositories or writer, Dr. David S. Clark, 2438 N. 19th Street, Philadelphia, Pa.

2 GREAT BOOKS BY DR. KEYSER

CONTENDING FOR THE FAITH: Essays in Criticism and Positive Apologetics. Net, $2.00. This work is a defense of the evangelical faith—"the faith once for all delivered." While it is positive in character, it also gives an exposé of the radical Biblical criticism and the errors of scientific speculation. Dr. Robert Dick Wilson gives it a strong recommendation.

THE DOCTRINES OF MODERNISM: Its Beliefs and Misbeliefs Weighed and Analyzed. Paper bound, 40 cents. In this book Dr. Keyser enters right into the heart of the present theological controversy. He believes that evangelical truth should be vindicated against the many gainsayers of the day. The Modernists whose works he brings to the bar are Harry Emerson Fosdick, James Moffatt, Shailer Mathews, Dean Charles R. Brown, Henry Van Dyke and Charles C. Morrison, Editor of The Christian Century.

People who desire to be posted in regard to the present conflict should read these books.

Frank J. Boyer, Publisher, Reading Pa.

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 33 MAY, 1927 No. 5

EDITORIAL

"The Lamb Slain from the Foundation of the World"

A GOOD friend and faithful reader of the CHAMPION writes us that the authorized version of the Bible gives what he thinks is a wrong rendering of Rev. 13:8, which refers to "the Lamb slain from the foundation of the world." Our correspondent thinks this is an error, because our Lord was not slain in eternity, but at a certain point in time. Only the Messiah of prophecy and the Christ of history was slain.

Let us translate the verse as our friend thinks it should be translated, remembering that St. John is writing of the beast with seven heads and ten horns: "And all that dwelt upon the earth whose names have not been written in the slain Lamb's book of life from the foundation of the world, shall worship him" (that is, the beast). Thus the modifying phrase, "from the foundation of the world," is made to modify those "whose names are written in the Lamb's book of life."

We have examined a good many authorities on this point, and find that the following Biblical interpreters translate the passage in the usual way, attaching the words, "slain from the foundation of the world," to the Lamb. The following are the authorities consulted: The Authorized version, the American revision, the Twentieth Century New Testament, Mrs. H. B. Montgomery's excellent *Centenary Translation of the New Testament,* R. G. Moulton's *The Modern Reader's Bible,* David S. Clark's *The Message from Patmos,* Luther's German translation (*Buch des Lammes, das erwuerget ist von Anfang der Welt*). Moulton and Mrs. Montgomery even translate, "The Lamb who has been slain from the foundation of the world."

Goodspeed manipulates the Greek to suit his subjective views, after the manner of liberalists, and so translates the verse in this way: "All the inhabitants of the earth whose names have not from the foundation of the world been written in the slain Lamb's book of life, will worship it" (the beast). James Moffatt does precisely what you would expect a fanatical Modernist to do; translates in this way: "All the dwellers on the earth will be his worshippers, every one whose name has not been written from the foundation of the world in the book of life." He omits the words, "of the Lamb slain," and says in a footnote that they "are probably a gloss from 21:27." For this view there is not the remotest textual authority. But that makes no difference with Moffatt, who injects his own ideas into the Bible *ad libitum.* As might be expected, Charles Foster Kent omitted this passage altogether from his "The Shorter Bible." Sad to say, he had no place in his theology or experience for a Redeemer who shed His blood for the remission of sins.

But now, what *is* the proper translation? We have no dogmatic declaration to offer. We wish that we could agree with our friendly correspondent, who is just as evangelical in his theology as we are. He may be right. Our only reason for raising a question is the Greek text itself. Look at it for a moment. We have before us Westcott and Hort's Greek New Testament; also the Interlinear Translation of the Greek New Testament. The latter is helpful, whether one is expert in the Greek or not.

The Greek order is as follows, as near as we can arrange it and still make any sense in the English: "And shall do homage to it (the beast) all who dwell on the earth of whom the names have not been written in the book of life of the Lamb slain from the foundation of

the world." Those who read the Greek will note the precise order of the verbiage in the latter part of the verse: *en te Biblio tes zoes tou arniou tou ecphagmenou apo kataboles kosmou.* Note that "the Lamb" (*tou arniou*) is followed *immediately* by "slain (*ecphagmenou*) from the foundation of the world." Whereas, the phrase, "those whose names are not written in the book of life," is too far removed from that qualifying phrase. Thus the modifying phrase, "slain from the foundation of the world," is directly attached to "the Lamb." This, then, seems to be the most probable translation.

Does this translation, however, make bad theology? We hardly think so. We have always taken the meaning to be that, in the predetermination of the triune God in eternity, the Son of God was foreordained to be sacrificed for the sins of the world. The divine plan of redeeming love and grace was not an after-thought with God. He could have no after-thoughts. Foreknowing that the human race would fall into sin, He determined from eternity upon the plan of redemption through the expiation to be wrought by the incarnate Son. The expression is predictive, and is put in the present tense to make it more graphic and impressive. What a comfort to know that God from eternity had a purpose of love for the human family!

This doctrine of foreordination is corroborated by other texts of Scripture: "According as He has chosen us in Him before the foundation of the world" (Eph. 1:4). If believers were "chosen *in Him* before the foundation of the world," then, in the pre-determination of God, the Lamb must have been prepared for the great sacrifice He was to make. With this also agrees Peter's teaching that Christ "was foreordained before the foundation of the world, but was manifest in the last times for you." That must mean that the plan of redemption through the slain Lamb was settled upon in eternity, but was accomplished and carried out in time. This must be so, for whatever God does and has done, He must have predetermined to do, or the universe would become a wreck on His hands. He must also foreknow what He will do in every exigency.

So it seems to us that the passage, translated as it usually is, creates no theological difficulty, but harmonizes with the divine decree of redeeming wisdom and love.—*L. S. K.*

Being True to One's Solemn Vows

IN A strong article in the *Southern Methodist*, the editor, Dr. R. A. Meek, takes Bishop Edwin D. Mouzon, the liberalistic bishop of the Methodist Church South, to task for some radical utterances which he recently made. The bishop has again and again tried to discredit creeds and ecclesiastical standards. He thinks it is the way a man lives, not what he believes, that counts.

Well! that is going back to the medieval ages when men supposed that they were saved by work-righteousness. Yes, it is going back still further—to the Judaizing teachers with whom Paul had to contend when he witnessed for salvation by grace through faith in Jesus Christ. The reformers—Luther, Zwingli and Calvin—brought the Christian church back to the true doctrine and experience of justification by faith. Who today, including the Modernists, lives in such a way as to merit salvation? We should like to see a person who does. Do we not all sin and come short of the glory of God? The Modernists, in going back to the old heresy of salvation by works, are reversing the true logical and Biblical order of salvation, as they usually do: they work in order to be saved; whereas the evangelical order is, work because you are saved. The true order is, "save to serve," not "serve to be saved."

In placing all the emphasis upon the right kind of living, do the Modernists have the Pharisaic temerity to say, "Look at us and you will see real Christians! We are your example!"

Oh, what a poor religion! It is the very opposite of Christianity. The true Christian does not point to himself as a pattern, although he is anxious to honor his Lord by right living, but points to Christ, who alone can save sinners and who is the only true exemplar. Every real Christian acknowledges that he is a sinner, but he thanks God that he is "a sinner saved by grace."

However, in this discussion Dr. Meek acutely and relevantly asks this question: "Are not veracity and due regard for vows and solemn obligations an essential part of 'correct living?' "

That question ought to smite the conscience like everything. Let it be remembered that the bishop had been discrediting beliefs, and had been laying the paramount emphasis on "correct living." Then Dr. Meek recites the pledge that a bishop makes when he stands at the altar of the church and is ordained as an elder. The

question asked him by the officiating bishop is this:

"Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word?" To this the candidate replies: "I will, the Lord being my helper."

When an elder is consecrated as bishop, he is asked the following question: "Are you ready with faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's Word, and both privately and openly call upon and encourage others to do the same?" To this he makes reply: "I am ready, the Lord being my helper."

Dr. Meek's pertinent and scorching question is, "Is not fidelity to one's solemn obligations an essential part of correct living?" Let it soak in.—*L. S. K.*

The Evolution of Character

TRUE Christian evolution means simply this: working out what God has worked in. It recognizes the creative act of God, and undertakes to actualize, to experience, what is ours potentially. There is a true place for the word "Evolution," but it is not the place given it by materialists, naturalists and anti-supernaturalists. Involution is the prerequisite to true evolution. The development of human personality is a process of unfolding in practical experience what God has given us through His own Creative Power, as a personal endowment.

For a considerable period the pendulum has been swinging from the center toward a crass materialism. Materialistic conception has dominated the thinking in colleges, universities and seminaries. Working theories of life have undertaken to place brain above mind, and to subordinate spirit to matter. The animal has been given a place of preeminence that does not at all belong to it, and the plain common sense of thinking humanity has been definitely antagonized. Inconsistencies, plainly out of harmony with the facts of life, may hold the center of the stage for a while, but reaction is inevitable. The pendulum is sure to swing back. The very gravity of truth requires it.

Under the materialistic regime a spiritual personality has no sort of recognition. There is bound to come a strong reaction to idealism as represented in Christianity. The ethical results of a materialistic culture have been most unhappy. The conduct of men under such a philosophy of life has been morally retrogressive. This is true in the church and out of it. In the process of a return to the true Christian ideal, many erroneous expressions of idealism containing half truths, yet expressing a rebellion against materialism, are to be seen. Such movements as Theosophy, New-Thought and Christian Science have been made possible, and are to be accounted for by the mental and spiritual revolt against the utterly false notion represented in naturalism and materialism. In the process of correcting these often self-contradictory expressions of idealisms, we may hope the pendulum will swing back to truth as represented by Him who is the Way, the Truth and the Life.

The Commanding Authority of the Perfect Personality

It is only possible to appreciate the importance of *personalism* as a solution of the most difficult problems of life, when we contemplate its true imperialism in Jesus Christ Himself. There are three colossal facts ever present in the civilization of today: *The Fact of Christ. The Fact of the Bible. The Fact of the Church.* Each of these makes an appeal for faith in the Unseen.

There are approximately sixteen hundred millions of people in the world, each with a destiny to realize and a mission to fulfill. How many people are really fulfilling the divine purpose of their creation? What proportion of the vast multitudes who live are realizing a worthy end in life? The most encouraging thought and fact which we can contemplate is this, that five hundred million people are sufficiently dominated by a single Personality to claim allegiance to that Person, and to subordinate all other plans and purposes in an attempt to fulfill the will of that one Person. Granting that in no instance is perfection realized in this undertaking, the mere fact of professed allegiance is cheering.

When we ask the secret of the power of Jesus Christ over the hearts and minds of men, we study His matchless teaching, which stands out in bold contrast with the wisest utterances of the greatest philosophers, thinkers and religious teachers of all time. But, superlative as we find the teaching of Jesus to be, it does not give us an adequate explanation of the influence which He is today exercising over the minds of men. We discover that the most enlightened people, and those best informed, and

those most influential in shaping the world's destiny, are most completely under the sway of the Nazarene.

Turning to His life, we find it lofty beyond criticism. Even those who do not own allegiance to His Sceptre join with the unlimited multitudes and declare, "I find no fault in Him." An influence so persuasive, so commanding, demands an explanation which is not satisfied with any superficial or partial judgment.

The life of Jesus Christ has been unintermittent in its power. He has been unceasingly imparting Himself to His disciples for two thousand years, without the slightest diminution of vital energy to heal and to help. Here was One whose ideas were so supremely exalted that no improvement on any of them has even been suggested by sane and well-balanced thinkers. Here was One whose perfect poise met every circumstance and condition without once losing balance. The only explanation lies in the fact that He comprehended within Himself all virtues. His is a representative Human-Divine life. He alone reached the ultimate goal of personality. He alone illustrates to the world perfection. The power of Jesus Christ lies in the sum total of His personality, and in our study for the development of human personality we can take no safer, saner path in which to go than to follow in the footsteps of Jesus Christ.

To be sure there was an absolute uniqueness about the person of Jesus, enabling Him to say, "I am the Light of the world." "I am the Way, the Truth, and the Life." "I am the True Vine." "I am the Bread of Life." "I am the Water of Life." His continuous use of the pronoun I not only does not disturb us, but seems perfectly consistent with all we know of His personality. As one has said, "Here is the paragon of our race." Nothing hindered the flow of the Divine into and through the life of Jesus.

With us it is different. Our limitations are painfully manifest. At a hundred points through which the Grace of God should flow, and a hundred channels through which it should rush, obstructions appear. Where our humanity should flow with warming love, as did that of Jesus, we find obstacles which turn it aside. The receptivity of Jesus is perfect, and His activity was no less so, while with us the opposite is true. There is no way whereby we can perfect the imperfect in ourselves comparable with opening the avenues of mind and heart to the incoming of Jesus Christ. He still says, "Behold I stand at the door and knock; and if any man will open the door, I will come in and sup with him and he with Me."

The secret of personal growth is always to be found in a vital contact with Jesus Christ. It requires only a small obstacle to cut off the forces of a great dynamo from the wiring system of your own house. However perfect it may be, mechanically and theoretically, it is nothing until the contact with the sources of power is perfect. The intellect may be educated, all the social amenities of life practiced, yet Christian influence is utterly wanting until Jesus Christ comes to be the dominant fact of the individual life and the contact with Him vital through trust. We are exorted by every consideration of personal growth and personal influence and the interests of the Kingdom of God to make the most of life, to amplify, beautify, ennoble and perfect our own personality.

The methods we should employ are simple. They are, first, a humble acceptance of Jesus Chrsit as Lord, Saviour, Teacher, Friend and Guide. The habitual study of God's Word, the practice of prayer and worshipful adoration, will inevitably insure the entrance of the spiritual forces which emanate from Jesus Christ into our lives, and by His presence He, Himself, will effect a true Christian evolution in us. The most satisfying thing we can contemplate is the experience of growth. Nothing is more painful than arrested development.

In physical life, it is a sad spectacle when a life is dwarfed. It is even sadder to consider arrested development in mental directions. It is pitiful to see one remain through a long life a mere child in mental capacity. Infinitely worse than all these is arrested spiritual development. A waning and a fading faith with spiritual starvation following, leaves multitudes of lives dwarfed and incapable. As long as we are growing we can have a joyful anticipation of increasing worthfulness to God and to our fellow-men. The noblest of all growths is *growth in grace*. We cannot too assiduously study the means and methods whereby such growth may be attained.—*A. Z. C.*

* * *

The person who does not attend well to his present tasks, but who is always looking forward to the time when he will do better, will find himself in the grip of the habit of procrastination, so that he will never accomplish anything worth while for himself or his fellow beings. "Now is always the accepted time" for doing one's best, for improving the opportunity. If we form the habit of doing our best as we go along, that habit will grow stronger upon us, and will enable us to do better tomorrow than we have done today.

What is "Progress"?

THE modern man, especially if he be an evolutionist, believes devoutly in "progress"; and there is no end to the books, essays and newspaper articles written in praise of the "marvelous progress" which man is supposed to have achieved within, say, fifty years past. Credit for this progress is usually given to "science," that is to say, to man himself.

Yet, according to the testimony of prominent and distinguished men of science of our day, this much lauded "progress" is but a superficial and hollow affair. The evidences and monuments of it are found mainly in the multiplied and diversified goods, wares and commodities of all sorts, now pressing for buyers (on the instalment plan, or otherwise) and in the contrivance of machinery for producing those commodities in unconsumable, yet ever increasing, quantities. And, furthermore, it is a fact to which attention is often called, that in no other line of advance has greater progress been achieved during the last half century, than in the contrivance of methods and appliances for the destruction of life and property.

All these things lie on the surface of human affairs. There is no power in them to accomplish any improvement in the individual human being, or in society. Rather is their influence in the opposite direction. And this is sometimes acknowledged with great frankness by men distinguished for their scientific achievements. For example, Professor Milliken, who stands in the front rank of physicists, has recently taken occasion, in a series of addresses given at Yale University, to point out the remarkable similarity in character, tastes and habits, between men of today and those of the most ancient times. Thus he says:

"The more intimately one gets in touch with any civilization of bygone days, the more he is struck by the similarity between the way people lived and talked two or three thousand years ago and the way they live and talk and think now.

"The beauty of women, the strength of men, the flavor of strawberries; the aroma of flowers, the love of friends; courtship, marriage and divorce; the racetrack, the wrestling match and the boxing bout, all of these played almost exactly the same role in the lives of the people of Rome as they play in the lives of the people of New Haven or New York. And it is around these things, too, that about 90 per cent. of the interests of the average man revolve."

No Progress in "the Higher Things of Life"

Very striking indeed are Professor Milliken's remarks touching the lack of progress in what are vaguely denominated "the higher things of life"; by which we are to understand all that is comprehended in the word "culture," especially moral and spiritual ideals, and also philosophy, literature, art, music, etc. This, for example:

"Even in what are called the higher things of life can we be truthfully said to have made, or to be making, any real progress? That question has often been raised, and often answered negatively by literary men of reputation, sometimes even by philosophers, and occasionally by divines. In Tut-ankh-Amen's tomb are found evidence of artistic development, 3,000 years old, quite the equal of our own. Greek sculpture and Greek architecture we can but feebly imitate today. In intellectual power we do not surpass, even if we equal, the Athenians or the Alexandrians.

"In devotion to moral and spiritual ideals, where can the twentieth century show anything finer than the death of Socrates?"

Of what, then, has the modern man to boast, either in himself or in his "civilization"? As to the particular departments of human affairs to which Professor Milliken refers in the above quotation, the apostle's question might appropriately be asked, "*Where is boasting then?*" And his answer likewise would be most appropriate, "*It is excluded*" (Rom. 3:27).

The World's Debt to Christ

Men who devote themselves to scientific pursuits quite commonly overlook the fact that they are indebted to the far-reaching and altogether unique influences of the gospel of Christ for those conditions of comparative social tranquility, and those standards of morality, which prevail among the Christianized nations, and without which the advancement of science and education, whereof the modern man so loudly boasts, would not have been possible. For proof of this, it is only necessary to compare the state of those nations which have given a welcome to the gospel of Christ with that of the peoples which have not come under its influence. It is solely in virtue of the favorable conditions brought about by the influence of Christian doctrine and its divine standards of living, that the Newtons, Faradays, Voltas, Howes, Whitneys, Edisons and Millikens have been able to pursue peaceably their investigations of nature,

and to develop appliances and processes which contribute to the welfare, comfort and convenience of humanity.

Professor Milliken, however, though apparently not a believer in Jesus Christ as the Divine Redeemer of men, does pay Him a high tribute; and one, moreover, that contains such a recognition concerning Him as should lead the professor to a saving faith. For, in pointing out how slowly men have advanced (if indeed they have advanced at all) in "the higher things of life," he enforces his view by observing:

"And was it not *2000 years ago* in Galilee that One lived, of whom the whole thinking world still says, '*Never man spake like this man*'?"

True indeed it is that never *man* spake like this *Man*. But is Professor Milliken right in saying that "the whole thinking world" acknowledges it? If so, how can the thinking world escape condemnation for not believing in that Man of Galilee as truly "God manifest in the flesh—as "Immanuel" come into His own creation to accomplish eternal redemption by the sacrifice of Himself?

The Narrow Limits of Scientific Discovery

It should be remarked also that multitudes in our day have a greatly exaggerated idea of the extent to which "science" has explored the mysteries of nature. Few have any conception at all of the vast area of that which is yet unknown, in comparison with the insignificant amount of truth that has been brought within the compass of human knowledge. As Dr. Arthur I. White has put it:

"But while science has accomplished much in certain quarters, its importance has been greatly exaggerated. It seems to have been elevated from its modest position as humanity's servant to the exalted sphere of Deity. It is held up as the personification of Truth instead of a storehouse of proven data. Some enthusiastic advocates, mistakenly regarding science as a religion instead of a utility, look to it as the only hope of the world's salvation.

It is impossible for some men to realize, as Socrates did, that the only thing we know, is, that we know nothing."

Or as Mr. Thomas Edison recently declared in conversation with the writer of this paper, "*We do not know the ten-millionth part of one per cent. about anything.*"

Yet there are those who, in the name of "Science," presume to contradict the assertions of the Bible; against which, however, true science has not a word to say, or a fact to oppose. It were hard to decide which is the greater, the presumption of such men, or their folly.—*P. M.*

* * *

Notes and Comments

THAT beautiful and impressive contrasts we find in the Holy Scriptures! Take a Pauline passage: "For our light affliction, which is but for the moment, worketh for us a far more exceeding and eternal weight of glory." The affliction is "light" in contrast with the "weight" of glory that shall be ours. Then the present "afflictions" are contrasted with the coming "glory." And think of the "for the moment" of the affliction in contrast with the "eternal" perdurance of the joy that shall fill our destiny.

Then there is another Pauline statement that fills the soul with comfort and joy by means of its clear and beautiful contrasts: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." Contrast "earthly" with "in the heavens." "This tabernacle" means "this tent," which is so easily blown down and torn to pieces, and therefore is placed in contrast with "building" (house), which is of a substantial character. Note, too, that the temporary nature of the "tent" is put in contrast with the building which is "eternal in the heavens." Thus the Christian who puts his trust in Jesus Christ, "the same yesterday, today and forevermore," has the sure hope of a destiny that will more than make up for all the sorrows and difficulties of the present life.

The editor of the New York *World* seems to be fairly enraptured with evolution. He is what you would call the "mud-slinging" kind. He never treats his opponents with consideration and respect, but applies to them all sorts of insulting epithets. He lacks the judicial and poised mind. In a recent editorial he attributes the present uprising against evolution, speaking especially of Louisiana, to "ecclesiastical bigotry in rural communities." We would like to inform him that there are many people in urban communities who are opposed to evolution. And such opponents are not actuated by feelings of "ecclesiastical bigotry." It is wrong and unfair to make such accusations, nor does it reveal a composed mind. The chief reason for opposing evolution is that it has not been

scientifically established, and it is injurious to the cause of truth and science to teach theories that lack scientific verification. People who are really Christian want the truth, not the unproved speculations of scientists. This is the crux of the whole matter: evolution is in the hypothetical state, and no one has a right to impose it upon others as if it were sure-enough science. Why cannot learned men see the difference between science and speculation?

A former professed Christian, but now turned unbeliever, has contributed a scornful article to an infidel magazine that has been sent to our sanctum. In a few sentences he tells what led him into his present state of unbelief. We quote: "I withdrew my membership from the —— Church in 1916. I had been debunked! Some wicked infidel literature I got hold of in ———, while I was campaigning there, got me started reading Darwin, Huxley, Spencer, Paine and Ingersoll, and I apostatized." Please observe the assemblage of writers who accomplished his downfall. Note that the infidel literature led him to read Darwin, Huxley and Spencer. There must be a logical connection here.

It is true, too broad a generalization must not be drawn from a few specific instances; yet such cases do point to the direction of the wind, at least in some measure. The situation religiously in some of our universities is indicated by a letter which recently appeared in *The Lutheran Standard*. The writer of it was a student in one of our state universities. He says that anti-Christian doctrines were taught in almost every department. On almost all occasions they were dragged in, even "by prominent speakers at banquets." And the sad thing was that the students avidly drank in all the infidelity, made notes on it so that they would not forget the points, and when they went home they could show their "superiority" over the "old fogies" there. This writer says of Christian students that they go to the university with the best intentions to remain Christians, yet "the subtle influence which they get in every class gets in somehow and soon causes doubt." These facts surely must give us pause.

Mr. Ralph F. Barton, who stands at the head of the College Youth Movement, has evidently been cultivating his critical faculty. This is his sage judgment, obviously based on "many" years of experience:

"Our educational system tends to suppress every attempt at original thinking. Most of our colleges are big machines for grinding out diplomas. Most of the students come for social prestige and a good time. Most of the teachers are afraid of ideas when they see them. The structure of modern education is against the man or woman who wants to think for himself. If he starts thinking, he is likely not to get the required number of credits. If, on the other hand, he will carefully memorize what the professor says in his lectures and in his textbook, he can easily skim by. Today actual thought is a handicap in most colleges."

Anent Mr. Barton's remarks just quoted, we would like to say that our experience in several Christian colleges and one state university differs from that of this youthful critic. And our experience covers over thirty years. We have found very few college professors who suppress youthful ideas in the dogmatic and oligarchical way depicted so painfully by Mr. Barton. Where we live, anyway, students are permitted to express their opinions in the classroom, and more than once the professor declares that he goes to school to his students, and gets from them new ideas that are of real value.

However, more needs to be said in this context. Sometimes a student acquires the "superiority complex." He is conceited and disputatious, and if he were permitted to talk as much as he wanted to, he would break down the order and *morale* of the class. It is like this: A class of thirty young people, who have come to college to learn something rather than to air their own youthful opinions, do not want to listen period after period to the immature views of some fellow-student who wants to consume their valuable time in argument, but would rather proceed with the subject in hand. They realize that their teacher has gone over the ground many times, and has specialized in the discipline, and they would like to know how he explains and develops his theme. So the chronic disputant has to be suppressed for the good of the whole class. Then he goes away with a grouch and complains that students are not permitted to have opinions of their own. See?

Mr. Barton has a lot to say about "the man or woman who wants to think for himself" (or herself). Then: "If he starts thinking, he is likely not to get the required number of credits." In all gentleness we are led to say that, when young people get further along in life and have secured more knowledge and experience, they will not be likely to estimate their youthful thinking quite so highly. They

will find that very often it was based on insufficient knowledge. Besides, they will often be compelled to look back to their college days, and exclaim with a sigh, "Well, my old professor was right, after all!" It is not always so, but very often it is. Moreover, is it the chief business of young students who go to college to secure an education, to air their immature views on all occasions? We wonder. Might it not be better, all told, for them to be somewhat docile, master their studies, lay in a good stock of knowledge, secure the mental discipline of the curriculum, and thus lay down a sufficient foundation for being able to "think for themselves." Then, when they utter their opinions, people will be likely to listen to them with interest and respect. These gentle hints, which are meant most kindly, are not intended to suppress youthful thinking, but merely to present another side of the question that seems to be needed to give poise and comprehensiveness to the issue.

The *Literary Digest,* which is a kind of "omnium gatherum," carries a department devoted to science. The editor is ever on the *qui vive* for something that points evolutionwise. Evidently he sees little of the literature on the other side. He culls usually from the daily newspapers and a few of the scientific journals which are wedded to evolution. He does not seem to be aware of the existence of such journals as the BIBLE CHAMPION, the *Prniceton Theological Review, Bibliotheca Sacra,* and the *Moody Monthly.* Thus his selections from current literature are generally made from an *ex parte* viewpoint. All the same, we find it profitable to read a good many of the articles in the *Digest.* They prove to us over and over again that evolution is not built on a scientific basis, but only on a speculative and inferential basis. This fact will require further amplification.

In the *Digest* of recent months much was made about the intelligence of a domesticated gorilla, some of whose acts seemed very humanlike, and so the inference was drawn that people surely can look upon this animal as a near relative, and that he and they are descendants from the same sires—if we go back far enough. More recently, however, an article appeared in the said journal which depicted vividly the humanlike intelligence of a well-trained dog. In fact, the dog went ahead of the gorilla in real intelligence; for it was of a useful character, and not merely a matter of scientific curiosity. Now, considering homologies in the mental sphere, it ought to follow that the dog is a nearer relative to us humans than is the simian. Why not? Surely mental similarities are of a higher order than are mere physical homologies. So far as the present writer is concerned, he would rather claim relationship with an intelligent dog or horse, which is of some real service in the world, than to be bracketed genetically with the monkeys and apes. But, after all, neither claim needs to be made, for a certain old Book tells us that we came directly from the creative and fashioning hand of God.

We heartily underwrite the following from the mind and heart of Dr. G. Campbell Morgan:

"I refuse to have the God I believe in limited to the little two-by-four minds of men who have discovered a few laws of nature and want to run all things into them. God could not have worked miracles if He were limited by the the laws we know about. But who knows whether or not there may be many laws we can never understand? A miracle, therefore, is not an impossibility at all. It is a great probability. God never breaks His own laws, but you and I do not know all the laws of God. The Virgin Birth is the only rational explanation of the unique personality of Jesus. When you lose it you have a Bruce Barton 'Man Nobody Knows,' and one nobody wants to know."

In confirmation of what was said in several preceding paragraph about the "thinking" of college students, the other day we were told of a professor who spent the whole period arguing with an opinionated student on some subject of minor importance, while all the rest of the students were disgusted over the waste of time, and were desirous of going ahead with the subject they were studying. That is the reason why the teacher must sometimes repress the disputatious and combative student; the rest of the students will not "stand for it." They have come to college to learn from their textbooks and teachers, and not to listen to the "thinking" of immature minds.

"And they continued steadfastly in the apostles' doctrine (teaching) and fellowship, and in breaking of bread, and in prayers" (Acts 2:42). Yes, they "continued steadfastly"; they were not driven about by every wind of doctrine. They were not anxious about being up-to-date or about "original thinking." They had experienced the truth of "the apostles' doctrine," and so they continued steadfastly therein. That explains why they could have true spiritual fellowshop, could break bread together, could pray with one mind and heart,

and were able to add "to the church daily such as should be saved." Had they introduced some human critical opinions, a debate would have immediately followed, and the good work would have been halted. Well, this ancient narrative is capable of a modern application.

An infidel sheet, full of scurrilous assaults on Christians and Christianity, is dumped upon our editorial desk. We glance at it for a moment, for time is precious, and see the heading of a leading article: "The Anti-Evolution War: Shall Ignorance Displace Intelligence in the Control of America's Schools?" Instanter goes the paper into our waste-basket. We have no time to spare on articles and books that do not know better than to use language like that. The people who are opposed to evolution are not ignorant. They read both sides of the question; which is something that evolutionists as a rule fail to do—at least, they give no evidence of doing so.

Sometimes Arthur Brisbane, with all his peculiarities, says a fine thing. In one of his recent paragraphs on "Today" he refers to the present penchant of students who commit suicide. If students cannot be stiffened up with more manly principles than to take their own lives in any other way, let Mr. Brisbane shame them out of their weakness. This is his way of putting it: "It is a question of courage. Emphasize the fact that, in spite of fine words, the suicide is 'a quitter,' and you will discourage suicide. How many men would run from battle if they were not ashamed to run. Suicide is cowardice and disgrace. Emphasize that." There you have it! Take Longfellow's advice, too: "Be a hero in the strife."

An aged friend, who recently lost his wife after they had lived happily together for forty-seven years, writes us about his loneliness without her. At some length he describes his sorrow. But before he closes his letter, he says that one great fact gives him comfort and greatly alleviates his grief. It is this: his wife was a true Christian, a true believer in the Lord Jesus Christ, and a lover of His holy Word, and so he knows that she is safe and happy in the better world, and will be waiting for him. Yes, it is the gospel of our Lord, and that alone, that can give us comfort in the time of a sore bereavement. Would that all people knew the sweetness of the consolation which is in Christ!

Somewhat different, from the viewpoint of both comfort and refinement of taste, was a recent review article in the New York *Herald Tribune*. Its title, printed in a rather flaring headline, was, "Man, Theology, and the Tadpole." It is a review of a recent book by Julian Huxley, and was written by Professor H. M. Parshley, whom we have had occasion to mention before in this magazine. In the course of his review Professor Parshley says that "Huxley, in common with all scientists, maintains that man is primarily an animal." We are glad to inform the "scientists" of the said fraternity that their view is not the Christian view. That view is that man is primarily a rational and ethical being created in the divine image. As soon as he was created, he was distinctly differentiated from the animals by being authorized to have dominion over them. His body was divinely fashioned as a *human* body to be a fit habitation for the rational soul. It never was an animal body, for God made animal bodies to be the abodes of mere animal instinct. According to the reasonable and scientific teaching of the Bible, man was always intended to be a self-conscious human being and animals were made always to be animals and never anything else.

Our reviewer says further on respecting man: "His every thought and action is based on biological processes, however ethical his action and however mystical his thought; and hence to make progress in understanding and regulating himself, he must learn biology—which takes him perforce to the tadpole, the crayfish and the guinea pig." That, we fear, is lucubration, murky thinking. Such unethical and unmystical creatures as are last mentioned could never in eternity develop into beings with ethical action and mystical thought. Why? Because you can't get something out of nothing. The Bible teaches better science; that the omnipotent personal God, a being who is an adequate cause, directly created ethical and mystical personalities to be like Himself, to enjoy His favor and hold fellowship with Himself. How high and refined is the Biblical doctrine in contrast with these crude human conceptions!

A devotee of evolution has at last actually discovered (*mirabile dictu!*) that the BIBLE CHAMPION is in existence. He has read a few articles, and as a result has lost his sweetness of temper. He calls some of our writers hard names. He goes so far as to call them "liars." Such epithets we do not mind in the least. They do not cause us to lose any sleep. They simply display the hectic temper of the user and reveal his lack of a calm, well-poised mind. We would inquire why people would want to lie to uphold any view. Would they care to hold the view at all if they did not believe it?

Some of the writers for our magazine are criticised because they cite and quote certain scientists of the past century against evolution —for example, Virchow and Agassiz have been alluded to in our columns as scientists who were opposed to evolution. One critic says they are "dead." We would gently remind him that Copernicus and Galileo are dead, too, and have been dead a good deal longer than Virchow and Agassiz. And, more than that, if we remember correctly, Darwin and Huxley and Spencer also died some years ago. Yet the evolutionists are constantly referring to them and lauding them to the heavens; indeed, they have put them in the evolutionary saints' calendar. Yet they have all passed on to "the bourne whence no traveller returns."

But let it be remembered that, when our writers refer to great scientists of the past, like Virchow, Agassiz and Dawson, who were opposed to the evolution theory, they do not mean to cite them as present-day authorities, but simply as great men who in their day were not convinced of the scientific character of the theory, while many others were slavish followers of Darwin. And we are bound to say, after many years of thought and investigation, that the objections raised against the prevalent theory by these eminent scientists of the past do not seem to have been overcome. In spite of all the research and discovery of the past twenty-five to forty years, more uncertainty seems to be felt today about the origin of life and species than there was in the olden times. At all events, if Darwin and Huxley can be cited today in favor of evolution, then Agassiz and Virchow, who were their contemporaries, can legitimately be cited against evolution.

Some of the would-be scions of the Primates (the ante-apes, monkeys and baboons) are trying to discredit the scientific standing of Professors George McCready Price and George B. O'Toole. But we wish to admonish the evolutionists that such undermining methods will not deceive thoughtful people. What we want is an adequate answer to the books of O'Toole and Price. No matter who they are, no matter how they are rated by any self-elected set, their scientific facts and arguments must be judicially examined, and if they are wrong, their errors must be pointed out. As yet no one has undertaken to reply to them. All we have seen have been scoffing and ridicule, which are looked upon by truth-loving people as a confession of weakness, not of superiority or scientific poise. The cause of truth does not need to depend on traduction. Let the evolutionists seriously take up Professor Price's "The New Geology" and Dr. O'Toole's "The Case Against Evolution," and answer them in detail. If they do not, we shall still continue to believe that they cannot do so, and know they cannot.

Continuing the foregoing discussion, who is George Barry O'Toole? We will answer. His book, "The Case Against Evolution," is published by the Macmillan Company, 60 Fifth Avenue, New York. Price $1.75. It was set up and electrotyped April, 1925, and a second reprint was made February, 1926. He carries the degrees of Ph.D. (Doctor of Philosophy) and S.T.D. (Doctor of Theology, not as an honorary degree, but one that was earned by special research work of a technical character). He is professor emeritus of philosophy, professor of theology, and also professor of animal biology. Thus he is a man of varied culture. His training in theology and philosophy help to give him a wider view of the realm of truth than if he had confined his investigations merely to physical science. His training in physical science, with years of teaching it to students, has acquainted him with its technique and fundamental principles, as anybody can see by reading his book. Having read many books on pure physical science, we are prepared to assert that Dr. O'Toole's work is one of the most technically scientific works that have yet been published in connection with the theory of evolution. Indeed, it is so technical that it was found necessary to include a "Glossary" of scientific terms. Now, Mr. Evolutionist, are you going to try to discount the work of a man of such varied learning?

Moreover (continuing our subject), Professors Price and O'Toole are men of honorable character. Their oath would be taken in any court of justice without question. No one can impeach their word. Therefore their testimony on any subject must be accepted as the sincere expression of their views. Their statement of facts must be accepted—unless they can be shown to be mistaken. If they have committed any scientific errors, let them be pointed out; but let no one use the weak and puerile method of trying to question their sincerity or impugning their motives or discrediting their scientific standing. We await the result of the challenge with considerable interest. Surely, with all the scientific journals that are published in the country there ought to be one, at least, which would have the fairness to publish a rejoinder. If not, that very fact exposes the narrowness and prejudice of the editors of the scientific journals. But there are the great publishers.

Why not write a manuscript and submit it to some publishing firm, as some of the rest of us have done? Or, if no publisher can be found to issue such a book, let the evolutionist himself have enough interest in the truth to put some money into the publication of a book at his own expense.

In his book, "The Modern Use of the Bible," Dr. Fosdick says—or at least he intimates—that he does not believe in angels (p. 129). But the Old Testament mentions angels one hundred and eight times and the New Testament mentions them one hundred and sixty-five times. And yet there are people, who apparently want to be counted evangelical, who can see "nothing wrong with Fosdick." Even some orthodox papers are willing to advertise his un-Biblical literary wares. Yes, and there are Christian book dealers who advertise his books extensively, not seeming to know that his teaching, if accepted, would undermine the very basis of the denominations represented by those book sellers. These are times when men should be on their guard.

A short time ago Dr. S. Parkes Cadman was asked, "Do you believe in hell fire?" He snapped out: "No! I don't believe that God will strike down the hand of a penitent lifted to Him, either in this world or in the world to come!" What is to be done with such a perverter of truth? What are people thinking about that they continue to listen to one who is so shallow and unbalanced? Who has ever held that God would strike down the hand of a penitent? No one. The Bible is full of assurances that, if men will repent, they shall be pardoned and saved. Jesus taught that there is joy among the angels over one sinner who repents. He admitted the penitent thief with Him into Paradise. Of the hundreds—yes, thousands—of orthodox theologies, all of them teach, on the authority of God's promises, that all persons who repent shall be forgiven. What kind of ethics is it that permits a man to misrepresent evangelical Christianity as Dr. Cadman does? Verily Modernism seems to break down the *morale* of its devotees.

Look at this, also from Dr. Cadman, in the *Christian Herald*, New York. He was writing about Christ's death upon the cross: "It is possible, as your letter suggests, that He may have been mistaken. His ignominious death may not have been absolutely what His Father willed. But this is beside the issue. The point is that Jesus believed it was the Father's will and acted accordingly." That certainly is strange doctrine for a Christian minister to proclaim and for a Christian journal to print. What do Modernists mean? If Jesus was mistaken when He said, "For this purpose came I into the world," then He was mistaken in His chief mission, and so what becomes of His value to the Modernist, or any one else, as a reliable teacher and example? The trouble is, so many liberalists fail to think their propositions through.

A debater on evolution tries to make out that nobody knows what the first and second chapters of Genesis mean. But that is an error, due to the fact that some of the modernistic critics have confused the issue by their specious handling of the Hebrew language; for, just as they can make the English mean almost anything they want it to mean, so they warp and twist the Hebrew of the Bible. But among evangelical scholars there is practical agreement. As to whether the word "yom" in the first chapter indicates a twenty-four hour's day or a somewhat lengthened period, there is some difference of opinion; but as far as the Bible's agreement with science is concerned, that difference need make no trouble. The order of creation is the same in either case—a progressive movement from the primordial material up to man, with successive acts of direct divine creation wherever new entities were introduced. It is all primer plain if one believes in a personal and almighty God, such as the Bible portrays.

Some of the Modernists are put into a really embarrassing logical cul-de-sac. They are extreme and militant advocates of peace among nations. They want peace at almost any price. They want to outlaw war. But, strange to say, they are all, to a man, advocates of evolution, and thus believe that nature made progress through the selfish and bloody struggle for existence; that even man was evolved through that conflict, and has made his progress in the same way. The evangelical believer is involved in no such self-contradiction; he believes that God created man good and gentle in the first place; that man fell into sin by his own volition; that it is sin that causes war, which is contrary to the divine will; that God has sent His Son into the world to save men from sin, and thus, by establishing the pristine order, He will abolish war. This is a strictly logical position, and exonerates God from the charge of ordaining the selfish and gory struggle for existence, making Him the real cause of war.

Wayside Gleanings

We are glad to announce the publication of the second edition of Dr. Keyser's "A System of Natural Theism." It has been greatly revised by the author; many of its parts have been entirely rewritten; in places the arguments have been expanded; everywhere they have been strengthened, and considerable new material has been added. Among the additions to the first edition are sections Pragmatism and the Doctrine of a Finite God.

In view of recent assaults on the Goodness of God, a more extended and adequate theodicy is presented. The insufficiency of the present-day mechanistic view of the universe is penetratingly exposed in harmony with the universal law of causality. All the anti-theistic theories are here thoroughly analyzed and their inadequacy clearly shown.

On the positive side, Personalism in philosophy and Theism in religion are shown to converge in the maintenance of the same doctrine. The old and new theistic arguments are fully explored, all of them leading by a logical process to the conclusion that a personal, all-wise and all-powerful God must exist and that He is the only adequate explanation of the varied phenomena of the universe. The divine attributes and relations are clearly set forth.

In these crucial days such a work is greatly needed. The continuance of the world's morale, civilization and well-being is largely dependent on whether the people shall remain theistic or whether they shall fall into agnosticism and atheism. Hence the fundamental nature of a discipline like Theism in our schools, as well as among the people generally.

In this work reason, while not over-stressed nor made to take the primacy over Christian faith and experience, is still given a high place, so that the author believes that the theistic world-view is the only view that can be maintained as truly rational and adequate. The objections to the several arguments are not evaded, but are cogently met by satisfying counter-arguments.

The material of the work is so classified as to make the work an admirable one for a textbook in colleges and theological seminaries, in which kind of schools the first edition has been largely used. This second edition is still better adapted for such academic purposes.

At the same time it is a work that will please and benefit the general reader who desires to see how clearly and convincingly the proofs for the divine existence and character can be presented, and how greatly belief in God enhances and irradiates life and gives it a meaning that is worth while. People who have become agnostical should read the book; college and seminary presidents and professors are cordially invited to examine it. The discipline of Theism ought to have a place in every curriculum, and especially in our Christian schools. Cloth, 160 p. Price, prepaid, $1.35. Send orders to BIBLE CHAMPION, Reading, Pa.

Winona summer school of theology will open July 14 at Winona Lake, Ind., and will run five weeks. Credits are good in the theological seminaries. For particulars address J. A. Huffman, dean of the school.

The following statements are right to the point. They cut like a rapier. They are from the facile pen of Dr. Victor I. Masters, editor of the *Western Recorder*:

When one reads the dogmatic formularies of Modernism, one is likely to think of the frenzied priests of Baal who for hours shouted to their god in their contest with Elijah on Mount Carmel, and of the Ephesus mob who took up the cry the silversmiths had put into their mouths, "Great is Diana of the Ephesians!" But the Ephesus mob lost its breath after the space of two hours. No such exhaustion affects our Modernist friends. Year in and year out they repeat the catch phrases of their cult, not at all deterred by the fact that most of them have been shown to be false dozens of times.

It is a sad circumstance that the *British Weekly* should have gone over to Modernism, but there are other evidences to the effect that it has. It is a tragic circumstance that the official press of a number of the great evangelical religious bodies have shut up like clams where the issue is Modernism's onslaught on the Bible—refusing to bear witness to the Christ when subtle enemies attack.

We have high respect for the editorial function, but we would make our living by hiring out to hoe and pick cotton for a farmer in the worst boll-weevil infested area of the South rather than to play the contemptible part of editing a paper, however official and dignified, that betrayed the Christ and His written Word—and that not with the manly antagonism of a darkened soul, but with honeyed pretenses of friendship and of fuller and higher appreciation of the person of Jesus Christ.

Clarence True Wilson says that in New York City, with an increase of a million in population, there were no more arrests for felonies in 1926 than in 1910; a decrease of 23,000 for misdemeanors; only half as many for juvenile delinquency, also for simple assault; one-third as many each for intoxication and vagrancy, and 6000 fewer for disorderly conduct.

The New York Times says in a dispatch from Washington:

"The United States government has narrowly escaped a serious crisis in its relations with

Mexico. This crisis was due to a plot skillfully arranged and as skillfully carried out. Forged communications, purporting to have been signed by Frank B. Kellogg, Secretary of State, and other officers of the Washington government, were placed in the possession of the Calles administration in Mexico City and brought to a dangerous point the already tense state of affairs affecting the two nations.

"The forged documents or papers were cleverly designed to foment trouble between Mexico and the United States. The evident purpose of those responsible for them was to cause at least a break in the relations of the two countries and it does not require any great stretch of the imagination to conceive that they were intended to arouse the bitter enmity of the Mexican government and people toward the American government and people.

"It is believed that the Mexican government is now assured of the entire innocence of the United States in connection with what appears to have been a conspiracy to bring about an international crisis.

"What has become known as 'the mystery note' sent by the State Department to the Mexican Foreign Office is understood to have related to these forgeries. First news of this puzzling communication came in news dispatches from Mexico City. No officials in Mexico City or Washington in a position to know the contents of the 'mystery note' would furnish any information on the subject. It now appears that there were two 'mystery notes,' one addressed to the Mexican government and the other the response of Mexico."

A joint committee has drawn up plans for merging the African Methodist Episcopal and the African Methodist Episcopal Zion churches with a total membership of 1,100,000.

The formation of a Roman Catholic political party, independent of the affiliation of its members in either the Democratic or Republican parties, is the interpretation placed upon the threat of ex-Mayor Curley, in case the Democratic party fails to select Governor Smith of New York as its candidate for the presidency, according to a news note translated from the column, "Noticias Mundiales de Ultima Hora," in the *Los Angeles Daily Times*.

"Being a Democrat in New England is veritable sacrifice," he said. "We never get anywhere unless there is some dissension among the groups of the other party, and this rarely ever occurs. I can imagine nothing more advantageous for Democracy in New England and nothing more elevating and dignified for the Catholics of New England to do, than to retire en masse from the Democratic party, if it is opposed to such a man as Governor Smith on merely religious ground."

Mr. H. E. Woolever, Methodist correspondent at Washington, gives a line-up of the 61 Congressmen who formed the "Unofficial Committee on Modification of the Volstead Act." "Out of these 61 names, 22 are from New York State. Nearly all representatives from New York City, of whatever party, are wet. A further study reveals that those forming the majority group of this committee were trained in the Roman Catholic Church. A review of the records of the Roman Catholics in the House of Representatives indicates only two who are not wet supporters. Almost the complete roll of those representatives trained in the Jewish Church is found in the list given out by the erstwhile wet leader of the House, John P. Hill, of Maryland. Sadder still it is to find the names of two of the three women in Congress listed in this committee. Neither of these has had the advantages of that training regarding alcoholism which was formerly given in the Protestant Bible Schools of this land."

Archaeologists of the National Department of Education have unearthed pyramids near the town of Tanayuca in the state of Mexico which, it is believed, were built 2000 years ago by a mighty people who antedated the Aztecs and Toltecs.

400 pastors in New York City in a great union meeting express deepest alarm at the absence of children from public worship. "The family ought to be the unit in our church services and the family pew must be revived and filled regularly with the children also." These pastors pledge themselves to a vigorous propaganda to bring it about by announcements and sermons, pastoral visits, and every possible way to impress our amazingly thoughtless and unresponsive parents.

A bill before the House of Commons will prevent the teaching of atheism and blasphemy to children under 16 years of age. The bill is aimed primarily at the Communists.

According to Byron Khun de Prorock, the archaeologist, the temple where the goddess Tanit was worshiped by the Carthaginians thousands of years ago was found in excavations at Carthage. He reports: "The excavation produced thousands of beautifully painted urns containing rare and precious amulets and

other treasures and elegantly sculptured inscriptions of the days of Hannibal and hundreds of strange votive altars unknown as yet to archaeology. Each time that this great cemetery was filled with offerings it was covered over with a layer of protecting clay and refilled."

The following article, which we clip from an exchange, is enough to cause Schwartz, Carey, Paton and Livingstone to stir in their graves. It is no wonder that the missionary cause languishes, and that many people do not believe in contributing to it, or are holding back their money until a different spirit comes back to the Christian church:

"Heathen religions" are no longer fought by Christian missionaries in foreign fields, under the most modern plan of proselyting, Dr. J. B. Matthews, Professor of the Old Testament, at Scarritt College for Missionaries, told budding missionaries of the Tennessee student volunteers.

The aim of many modern workers is to co-operate with the faith and creeds the people already have and add to the faith. Most missionaries realize that other religions have much truth in them and are devoting their efforts not to fighting these religions but to giving the people all of the Christianity they are able to take.

One of the leading mission workers in India is making no effort whatever to convert the Hindoos to Christianity.

People with any true love for Christ and the Bible will not recommend either of Bruce Barton's books, "The Man Nobody Knows," or "The Book Nobody Knows." Their attitude toward these books will be an index of their spiritual status. The proof is hereby furnished by the following quotation from the second of Barton's books mentioned above:

Whether you get your story of creation from Genesis or Mr. Wells (H. G.), the broad outlines are the same —a formless mass of matter in motion, evolving gradually into land and water, producing vegetation, and the lowest forms of life. Then higher forms and still higher, until finally there came one amazing individual who raised himself upon his lower limbs and dared to say, "I am different from the rest."

At first he had a hard time defining the difference. He ate and drank like other animals. He reproduced his species in the same gross sensual way. The lusts of appetite ran in his veins with as hot a tide as in the beasts about him. He killed other animals and ate their raw and quivering flesh. Yet he was not like them.

And here is Barton's caricature of the conversion of Paul:

Riding along toward Damascus at midday, which is not a good time to be riding there, he was stricken by what may have been sunstroke; but with it came, *as he believed*, a voice, saying, "Saul, Saul, why persecutest thou me?"

Yet some editors of young people's papers recommend the Barton books to the young people of evangelical Christian denominations!

"Flying Defenders of Fundamentalism" is the name of an organization being formed by Dr. W. B. Riley, Minneapolis, one of our editors, and president of the World's Christian Fundamentals Association. It will aim to do for the cause of Fundamentalism what the Flying Squadron did for the prohibition cause. Gerald B. Winrod, Wichita, Kansas, will head the company. With him will be associated as speakers Dr. A. I. Brown, of Vancouver; Harry Rimmer, of Los Angeles, president of the Science Research Bureau; Dr. Douthitt, a widely known evangelist, and Rev. W. E. Hawkins, Jr., of Fort Worth, Texas, who has gained considerable fame through the fight he has made in his own state for fundamentalism. These are all young men, university graduates in every instance, and thoroughly competent for the task which they have taken upon themselves.

Because 2700 members of his church would not sign an agreement to stop card playing and theatregoing, the Rev. James B. Leavell, pastor of the First Baptist Church at Houston, Texas, dropped them from the church rolls. Methodist revival services at Magnolia, Miss., resulted in a public bonfire of cards, dice and questionable pictures and literature.

An intensive campaign by the drys at Belfast has for its slogan, "Local option by 1929." The clergy have entered the fight and temperence sermons are frequent. The wets, very much alarmed, are beginning to organize resistance.

The discovery by British scientists of a new vitamin, 1000 times more powerful than any known hitherto, is said to cure rickets and seems to have the effect of ultra-violet light. It is called "chlosterol" and contains what is practically the pure vitamin D, a substance called ergosterol. It can be made cheaply, and an ounce of it would be enough to keep one healthy from birth to death.

Pastors who desire to use moving pictures upon Bible subjects should write to the Religious Motion Picture Foundation, 140 Nassau Street, New York.

The Anti-Saloon League spent $13,000,000 in the first six years of prohibition on political and other propaganda in behalf of the dry law, figures compiled by the senate campaign funds committee reveal. This amount covers work of the league in 37 states. The biggest expense — $1,740,000 — was in New York. Illinois came second with an expenditure of $1,200,000, followed by Ohio with $882,000 and Pennsylvania with $852,000.

THE ARENA

"The Book Nobody Knows"

By Henry J. Zelley, D.D., Asbury Park, New Jersey

THIS book reveals, like the former volume, "The Man Nobody Knows," the egotism and modernistic belief of Bruce Barton, the author. He reminds one of a precocious child who has picked up some supposedly smart words or phrases, the meaning of which he cannot understand, and takes delight in parading them before long-suffering visitors who may cross the paternal threshhold.

The words of Professor Leander S. Keyser in reference to Dr. Lynn Harold Hough are equally applicable to Bruce Barton. He "says beautiful and eloquent words about the Bible, but the truth is, the Bible he eulogizes is the Bible shredded and manipulated to fit into his subjective ideas. In spite of his panegyrics on it, he does not accept the Bible in the plenary and evangelical way."

His interpretations of the Bible remind us of a story we recently read of a small girl who was asked to tell the story of Elisha, and this is her version: "Elisha had a bear, and the children mocked him; and he said, if you mock me I'll set my bear on you, and it will eat you up. And *they* did, and *he* did, and *it* did." In fact, that is nearer the truth than many of Barton's assumptions, as the following review will show.

Barton says (24): "In his jealousy over Abel's easy life and calm demeanor, Cain slew him."

The Bible says (Gen.4:4,5): "And the Lord had respect unto Abel and his offering, but unto Cain and his offering he had no respect. And Cain was very wroth, and his countenance fell." And (1 John 3:12): "Not as Cain, who was of that wicked one and slew his brother. And wherefore slew he him? because his own works were evil and his brother's righteous."

Barton says (28): "Rebecca was a strong-minded woman who knew what she wanted, and her principal desire was to supplant her eldest son Esau and put her second son and favorite, in line for Isaac's property."

The Bible says (Gen.25:23): "And the Lord said unto her, two nations are in thy womb, and the elder shall serve the younger."

Barton says (29): "Jacob agreed to serve Laban seven years if he might have Rachel for his wife. At the end of the seven years Laban gave him Leah instead, and insisted that he serve a second seven-year period for Rachel. Jacob stuck to it, and he and Rachel were *finally* married."

The Bible says (Gen.29:25-28): "It must not be done in our country, to give the younger before the first-born. Fulfil her *week*, and we will give thee this also for the service which thou shall serve with me yet seven other years. And Jacob did so and fulfiled her *week;* and he gave him Rachel, his daughter, to wife also."

Barton says (34): "The Ten Commandments are, of course, the outstanding monument to Moses' wisdom and influence."

The Bible says (Ex.20:1-17): "And God spake all these words."

Barton says (37): "Joshua whom he (Moses) had chosen to succeed him." "As a young man he had been sent by Moses with *nine* others to spy out the Promised Land. *Eight* of the *ten* came back with a faint-hearted report."

The Bible says (Josh.1:1,9): "The Lord spake unto Joshua, the son of Nun, Moses' minister, saying, Moses my servant is dead, now therefore arise and go over this Jordan, thou and all the people . . . for the Lord thy God is with thee whithersoever thou goest." And (Deut.1:23): "I took *twelve* men of you, one of a tribe." See also Num.13:4-15.

Barton says (38): "He (Joshua) led his people across the Jordan, engineered the successful attack upon Jericho."

The Bible says (Josh.6:2): "And the Lord said unto Joshua, See I have given into thy hand Jericho, and the king thereof and the mighty men of valor." The plan of the campaign was engineered by God, according to the record in Josh.6:3-21.

Barton says (40): "Searching through the tribes he found a clean-cut young man named Saul, who stood head and shoulders above all the rest. Him he (Samuel) selected and anointed as Israel's first king."

The Bible says (1 Sam.9:15-17): "And the Lord had told Samuel in his ear the day before Saul came, saying, Tomorrow about this time I will send thee a man out of Benjamin, and thou shalt anoint him to be captain of my people Israel. And when Samuel saw Saul, the

Lord said unto him, Behold the man I spoke to thee of; this same shall rule over my people."

Barton says (44): "Bathsheba became the favorite of the palace, and bore a famous son, Solomon, for whom she secured the succession through her influence over David."

The Bible says (1 Chron. 28:5): "And of all my sons (for the Lord hath given me many sons), He hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel."

Barton says (63): "Job's crops are destroyed, his barns burned, his children taken sick," etc.

The Bible says (Job 1:18,19): "Thy sons and daughters were drinking wine in their eldest brother's house, and behold a great wind from the wilderness smote the four corners of the house, and it fell upon the young men and they are dead."

Barton says (73) "Ahab caused Naboth to be accused of treason, and he was put to death, and his estate, according to law, was confiscated."

The Bible says (1 Kings 21:1-16): "So she (Jezebel) wrote letters in Ahab's name, and sealed them with his seal," making charges against Naboth that he had "blasphemed God and the king." (He did not know of the plans of his wife until after the murder.) "And it came to pass when Ahab heard that Naboth was dead."

Barton says (80): "Beginning with chapter 40 this book (Isaiah) has another author."

Reply: This is Bruce Barton's "*ipse dixit*," and of course that settles the question! The result of a modernistic brain-storm!

Barton says (80): "There were some useful but rather commonplace prophets, Haggai and Zechariah."

Reply: Any one knows that the Minor Prophets are so called, not because their messages are less important, but because of their brevity.

Barton says (82): "And this is his dream of a regenerate society and a peaceful world, a new heaven and earth; that is, a new theology and a new political economy."

Reply: Not a dream but a revelation of the glory of Christ's Millennial Kingdom (Is.65:17-25).

Barton says (84): "Jeremiah had long wanted to buy an adjoining piece of land owned by a relative, Hanameel."

The Bible says (Jer.32:6-15): "And Jeremiah said, The word of the Lord came unto me saying, Behold, Hanameel, the son of Shallum, thy uncle, shall come unto thee saying, Buy thee my field that is in Anathoth, for the right of redemption is thine to buy it. Then I knew this was the word of the Lord. And I bought the field."

Barton says (86): "We are forced reluctantly to conclude that the two books (Daniel and Esther) bearing these honored names are splendid pieces of Jewish propaganda."

The Bible says (Rom.3:3,4): "For what if some did not believe? shall their unbelief make the faith of God without effect? God forbid; yea, let God be true but every man a liar." (The book of Daniel has long been the battle-ground between faith and infidelity, and has successfully withstood the mightiest assaults of the powers of darkness.)

Barton says (97), referring to Gethsemane: "A pathetic little company of disciples trembled about Him, but as the heavy steps grew closer, and the spear points gleamed in the flickering light, the disciples melted away until He was left alone."

The Bible says (Matt.26:51): "And behold, one of them which were with Jesus stretched out his hand and drew his sword and smote off his (Malchus') ear." John 18:8: "I have told you I am he; if therefore ye seek me, let these (my disciples) go their way."

Barton says (101 of the Gospel by John: "It is hardly the life-story; rather, it is an interpretation, and a very fine one."

Dr. Jesse L. Hurlbut says: "As the Gospels surpass all other books, so the other Gospels are surpassed by the Gospel of John, the most influential book in all literature. The best scholars are fully agreed that the fourth Gospel is by John, the Apostle."

Barton says (102-103): "We may perhaps be permitted to point out that the question of whether He was or was not born of a virgin did not seem very important to two of the writers of the Gospels."

The Bible says (Is.7:14): "Therefore the Lord himself shall give you a sign: Behold, a virgin shall conceive and bear a son, and shall call His name Immanuel" (fulfillment, Matt. 1:23). Dr. Robert Dick Wilson has proven that "only dishonest exegesis can rob this passage (Isaiah 7:14) of its plain intent."

Barton says (108): "They even found in Micah a verse which some imagined to mean that their king would be born in Bethlehem."

The Bible says (Matt.2:4-6): "And when he (Herod) had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea, for thus it is written by the prophet (Micah), and thou,

Bethlehem, in the land of Juda, art not the least among the princes of Juda, for out of thee shall come a Governor, that shall rule my people Israel."

Barton says (113): "The Gospel narrative dramatizes that period of self-searching by the appearance of Satan in person, with a three-fold temptation."

The Bible says (Matt.4:1): "Then was Jesus led of the *Spirit* into the wilderness to be tempted of the devil." Also (Heb.4:15): "For we have not a High Priest who cannot be touched with a feeling of our infirmities, but was in all points tempted as we are, yet without sin."

Barton says (125): "He (Jesus) knew what Fate held in store for Him."

The Bible says (Rom.8:28): "And we know that all things work together for good to them that love God, to them who are the called according to His purpose."

Barton says (141): "Riding along the road toward Damascus at midday, . . . he (Saul) was stricken down by what may have been sunstroke."

The Bible says (Acts 9:3,4,7): "And as he (Saul) journeyed, he came near Damascus; and suddenly there shined round about him a light from heaven (Acts 26:13) above the brightness of the sun. And he fell to the earth and heard a voice saying unto him, Saul, Saul, why persecuteth thou Me? And the men that journeyed with him stood speechless, hearing a voice, but seeing no man."

Barton says (156): "He had been followed by fundamentalists who were telling the people that Paul was not really an apostle."

Note: No inspired message from the Bible is needed to prove that this was a slip of the author's pen, and that he should have said "Modernists."

Barton says (164): "His letters (Paul's) were copied and lent and became a kind of unofficial manual for the administration of the churches."

The Bible says (Rom.1:1, 1 Cor.1:1, 2 Cor. 1:1, Gal.1:1, Eph.1:1, Col.1:1, 1 Tim.1:1, 2 Tim.1:1, Titus 1:1): "Paul, a servant of Christ, called to be an apostle."

Barton says (174): "Revelation—not a program of coming events."

The Bible says (Rev.1:1,2): "The Revelation of Jesus Christ, which God gave unto Him, to show unto His servants things that must shortly come to pass, and He sent and signified it by His angel unto His servant John, who bare record of the word of God and of the testimony of Jesus Christ, and of all the things he saw."

Barton says (174): "Illustrated in a part of Daniel, a very late book of the Maccabean period."

The Bible says (Dan.1:1-6): "In the third year of Jehoiachim, king of Judah, came Nebuchadnezzer, king of Babylon and besieged it. . . . Now among these (captives) were of the children of Judah, Daniel." Note: Jehoiachim reigned about 606 B. C.

Barton says (176): "How amazingly his (John's) great dreams came true."

The Bible says (Rev.1:1): "The Revelation of Jesus Christ which God gave."

Barton says (181-182) of Creation: "A formless mass of matter in motion evolving gradually into land and water, producing vegetation and the lowest forms of life. Then higher forms and still higher, until finally there came one amazing individual who raised himself upon his lower limbs and dared to say, 'I am different from the rest.'"

The Bible says (Gen.1:1-27): "In the beginning God created the heaven and the earth. And God made the firmament. . . And God said, Let the waters of heaven be gathered into one place, and let the dry land appear; and it was so. And God said, Let the earth bring forth grass, the yerb yielding seed, and the fruit tree yielding fruit after his kind; and it was so. And God said, Let the earth bring forth the living creatures after his kind, cattle and creeping things, and beast of the earth after his kind; and it was so. . . And God said, Let us make man in our image, and after our likeness. So God *created* man in His own image, in the image of God created he him; male and female created he them."

Barton says (185): "Adam's sin was something that was wrong for him, but not wrong for beasts and birds, some act of unbridled lust or bloody revenge; and having done it, he knew instantly that it was wrong. . . No matter if the story of Genesis be an allegory."

The Bible says (Gen.3:6): "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her husband and he did eat." And (1 Tim.2:14): "Adam was not deceived, but the woman, being deceived, was in the transgression."

Barton says (206): "Saul, who was in a place too big for him, finally went mad trying to fill it."

The Bible says (1 Chron.10:13): "So Saul died for his transgression which he committed against the word of the Lord, which he kept

not, and also for asking counsel of one who had a familiar spirit, to inquire of it."

Barton says (206): "Fate had picked him (David) out for rulership."

The Bible says (1 Sam.16:12,13): "And the Lord said, Arise and anoint him, for this is he. Then Samuel took the horn of oil and anointed him in the midst of his brethren; and the Spirit of the Lord came upon David from that day forward."

Barton says (214): "And this (the second copy) with other material which the hero-worshippers of later periods added, is the book of Jeremiah that has come down to us."

The Bible says (Job 12:2) to such shallow critics): "No doubt ye are the people, and wisdom will die with you."

Barton says (265): "Of her (Mary Magdalene's) early history we know nothing except that she suffered with some nervous or mental complaint."

The Bible says (Mark 16:9): "Now when Jesus was risen early the first day of the week, He appeared first unto Mary Magdalene, out of whom He had cast seven devils."

Barton says (272-273): "The Old Testament is the surviving portion of a much larger number of books. It does not contain sacred as opposed to secular books, but is the whole body of ancient Hebrew literature now extant."

The Bible says (2 Tim.3:16): "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction in righteousness." And (2 Pet.1:21): "For the prophecy came not in old times by the will of man, but holy men of God spake as they were moved by the Holy Ghost."

Barton says (290): "The Bible rose to the place it now occupies because it deserved to rise to that place, and not because God sent anybody with a box of tricks to prove its divine authority."

The Bible says (Luke 24:44): "These are the words which I spake unto you when I was yet present with you, that all things must be fulfilled that were written in the law of Moses, and in the prophets and in the Psalms concerning me." And (Matt.5:18): "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in nowise pass from the law till all be fulfilled."

Like a buzzard seeking a carcass the author passes over the fact that God declared Noah to have been "a perfect man," and emphasizes the only time that he stumbled as the result of drinking grape juice which, unknown to him, had fermented (189). And he takes apparent delight in parading the sins of Tamar, Rahab and Bathsheba, without any suggestion of their repentance and forgiveness.

The culture (?) and refinement (?) of the author are unconsciously revealed in such choice expressions as: "All the starch went out of the kings when the prophets spoke up" (74). Speaking of Revelation, "There is no use asking what is the meaning of every hair on the tail of each fantastic beast" (175); "His (John's) head was kicked off by the toe of a dancing girl" (222).

The book is superficial and contradictory. In the last chapter (302-306) the author gives an illustration of the supernatural character of the Bible that fully disproves all of his modernistic views, and exalts the book to its rightful place as the divinely inspired Word of God. It is interesting to note that this strongest feature in the book is not original.

The author has proven himself as uninformed regarding the letter and spirit of "The Book Nobody Knows" as he previously proved himself unacquainted with "The Man Nobody Knows." These books are dangerous modernistic propaganda, and should be so known and regarded by all who love truth and sincerity.

* * *

The Sermon on the Mount is the greatest document ever promulgated by king or potentate for the regulation of his kingdom. "Of the increase of His government there shall be no end, upon the throne of David, and upon His Kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth, even forever. The zeal of Jehovah of Hosts will perform this." (Isaiah 9:7). "I charge thee in the sight of God, Who giveth life to all things, and of Christ Jesus, Who before Pontius Pilate witnessed the good confession, that thou keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ: which in His own times He shall show, Who is the blessed and only Potentate, the King of kings, and Lord of Lords; Who only hath immortality, dwelling in light unapproachable; Whom no man hath seen, nor can see; to Whom be honor and power eternal. Amen." (1 Tim. 6:13, 14).

* * *

Correctness concerning the place of an event is the first and most important mark of a true narrative of real happenings. And there is nothing in ancient history so completely confirmed and so universally accepted as the trustworthiness of the geographical and topographical indications of Scripture.—*The Deciding Voice of the Monuments in Biblical Criticism.*

On the Teaching of Evolution

By J. A. O. Stub, D.D., Minneapolis, Minnesota

(The following article comprises an address delivered before the Minnesota School Board Association at St. Paul, Minn., February 11, 1927. A copy of it was sent to us by the author for an expression of our views regarding its contents. We felt that it was so cogent an argument, and so sanely expressed, that we solicited it for publication in this magazine; to which proposal the author gave consent. On the matter of legislation some of our readers may differ from the writer, but they certainly will approve of his masterful argument against the dogmatic teaching of evolution in our tax-supported schools.)

AS IT was left to me to choose my own subject for these remarks, I bring to you a problem which is profoundly affecting a large proportion of those interested in our Public School System. My subject is:

"The Teaching of Evolution in Tax-Supported Schools"

Naturally my presentation represents my personal views. I do believe, however, that fundamentally they present the more or less conscious opinion of a very large part of our citizenship. And may I speak to you frankly and freely as one citizen to another? Further, whatever I may say I believe I am actuated only by a love of truth, fair play, and the maintenance of all that we have come to love and revere in our American school system.

The discussion which has arisen, not only in our own State but all over the nation, in regard to my theme, I hold to be entirely salutary. It has always been an American principle that questions of public importance should receive public attention. Fair, open and intelligent discussion has never harmed any subject. Any doctrine or theory which cannot tolerate open and general investigation has something to hide. There may be weak links in the chain of argument. In the white light of public discussion broken links of argument and gaps in the line of reasoning stand out like a sore thumb.

All people of character love truth, and encourage the search for it. Truth is always beneficial. Sometimes, of course, it is unpleasant for the moment, as when it humbles our cocksure assertions, or deprives us of our reliance upon some pet theory or hobby. Truth will rise triumphantly when error lies in ruins.

The theory of evolution, which underlies so much of the modern scientific method, is no new discovery. It is as old as formulated philosophy. The puzzle of "the why and how" of existence has always striven for a rational solution. The theory is a fascinating one. It seems applicable to all questions which agitate the human mind. If it does not in all cases fully answer the question of origin, it certainly seems to satisfy an interest in the method pursued by nature or God in bringing man and civilization to their present stage of development.

I have no objection whatsoever to the most painstaking study of the theory of evolution. But, as seekers after truth, we have a right to object to the teaching of the theory as an established fact as long as there is no direct evidence thereof. The teaching of a philosophical hypothesis as fact or dogma, especially to immature minds, is always fraught with danger, it seems to me. The young mind in search of truth is like a sponge that absorbs all knowledge, good, bad, and indifferent. And as it can be shown that the teaching of this theory often carries with it a complete denial and rejection of truth as revealed by God, it must be self-evident that the resultant doubts are dangerous to the individual and the State alike.

Let me hasten to add right here that I fear nothing detrimental or destructive to Biblical truth from any scientific source. Quite the contrary. All truth is one. The same God is the author of truth as revealed by nature or in His inspired Word. Not one single scientific truth accepted as fact, and which can be demonstrated as fact to rational sense, has ever contradicted the revelation of God. But I do object to the presentation of constantly shifting hypotheses as scientific facts. The whole pathway of history is strewn on both sides with discarded and exploded theories that some leaders of thought at one time held to be demonstrated facts.

The hypotheses of Darwin have largely been discarded in these days, and to my knowledge, at least, the so-called Mendelian law has completely overthrown Darwin's theory of natural selection.

Perhaps at this point it will also be proper to draw a sharp line of demarkation between evolution and development. In the Library of Natural Science at Washington, for instance, there is an illustrated diagram entitled "The

Evolution of the Jackknife." On one extreme is a rough stone knife; on the other the finished product of today. The label is wrong. Evolution, in the scientific sense, means the transmutation of species, *i. e.*, the origin of a new species. The proper label for the above-mentioned interesting display would have been, "The Development of a Jackknife."

Some time ago I read what to me was a fascinating story—the development of the famous durum wheat of Canada. During a long period of painstaking and conscientious planting, harvesting and selection of wheat kernels that were seen to withstand the early frosts of fall, a wheat was developed which today is able to ripen even after the first frosts of late summer.

This is not evolution, strictly speaking. It is a development known to every farmer who carefully chooses his seed corn with the intent to improve the quality of his next year's crop. That there is development and improvement within the species is so self-evident it needs no proof. With the teaching of this we have no quarrel. But it is with the dogmatic assertion and application of an unproven theory that we totally disagree.

Why shall our children and young people be taught as fact that which is unproven? Why shall there grow up a generation of doubters who, with Pilate, cynically inquire, "What is truth?" It is a dangerous thing to shake the confidence of young and trusting minds. Is it any wonder that all accepted standards of truth and morals are more or less unconsciously challenged?

When I was a boy we heard much about "the missing link." The suggestion was that there was only one link missing in the long chain of observations made by Charles Darwin. Today we only hear about it as a joke. Science has itself discovered that in his famous hypotheses there is not only one, but there are hundreds and thousands of missing links of evidence. As Dr. Ethridge, the eminent fossilologist of the British Museum, says: "In all this great institution there is not one particle of evidence of the transmutation of species."*

*This quotation from Dr. Ethridge has recently been challenged and declared to be apocryphal by an evolutionist. We have often seen it, and cannot understand how it could have become current if it has no basis. But we wish that some reader who has access to original sources would trace this quotation to see whether it is authentic. Let all our writers remember that the evolutionists will try to make out their opponents to be falsifiers—yes, have even called them "liars"—whenever they can do so. A good many quotations are current, and are accepted in good faith; but if they are questioned, some one ought to make sure that they are genuine.—*L. S. K.*

In other words, the theory of evolution is scientifically unproven and untenable. Now, in the name of truth and justice, I ask, why shall our children be taught as fact that which great scientists themselves will not affirm?

Upon you, as members of our school boards, rests a solemn responsibility. You employ for your constituents the teachers who are to direct and mold the minds of the coming generation. You can do a great deal to make unpopular and unprofitable the publication of textbooks which carry on the propaganda for an unproven theory.

Nor am I as certain as I have been that the theory of evolution is absolutely essential in the modern system of education and scientific research. Biology certainly would seem to be a subject where the searcher after fact must needs use this plausible theory. There has, however, just been brought to my attention the fact that one of the most recent and best textbooks on biology never mentions evolution or even implies it. The author states the facts. He tells what is known of the cell and other forms of life. He never speculates about the origin of life, nor the merging of one species into another. At all events, the time has come to call a halt on the dogmatic assertions made by some teachers and in some textbooks.

But even more do I object to the dogmatizing with this theory which is so often accompanied by materialistic and atheistic philosophy. The constitution of our own State expressly says: "No interference with the rights of conscience shall be permitted." For a generation this fundamental American principle has been and is being violated in our tax-supported schools. I deny to no one the right to accept, believe and proclaim for himself any theory of science, any form of religion. The purpose of the above-mentioned constitutional clause is self-evident; minorities as well as majorities shall be protected in their beliefs and their free exercise thereof.

I do not wish to indict the authors of our textbooks and our teachers, as a class, of conscious violation of this fine American concept of the freedom of the individual conscience. I know that we have very many teachers in our University, our Normal, High and public schools, who are themselves personal Christians and believers in the divine revelation.

I am happy to state to you what President Coffman writes me concerning the attitude of the scientists at the University: "They present it (evolution) as a hypothesis, a theory, and not as a religion. At any rate a large majority of those who teach evolution at the University

are believers in Christianity and members of a church."

But, unfortunately, many textbooks and teachers use the theory for the promulgation of their own atheistic and irreligious views. Thus they break down certain religious convictions which the church has reared.

The Englishman, H. G. Wells, who might be called the Baron Munchausen of modern science, writes: "The importance of this issue (evolution) to the existing doctrinal system was manifest. If all the animals and man had been evolved in this ascendant manner, then there had been no first parents, no Eden, and no fall. And if there had been no fall, then the entire historical fabric of Christianity, the story of the first sin and the reason for an atonement upon which the current teaching based Christian emotion and morality, collapsed like a house of cards" (Outline, p. 954, One Vol. Edition).

Now please note how this works out in actual practice. A few months ago, a pastor writes me, he preached in a certain city. After the sermon a mother came to him and said: "Pastor, you upheld the Bible today in an interesting and convincing way, and I believe you are right. But what would you do if your eleven-year-old daughter should come home from school, as mine did the other day, and tell you that we can no longer accept the Biblical account of the creation of man, because our teacher says that man is descended from the lower animals?"

With all my energy I protest against the reference of teachers to the Bible for the purpose of making comment thereupon. We do not permit the reading of the Bible in our tax-supported schools, even without comment.

The limitation which prohibits the State from teaching religion must not be so construed as to permit the teaching of practical atheism and undermining the faith of our children in the religion of their fathers. Certainly that was never the intention of the framers of our constitution.

Right here is the real point at issue in this entire question. Rightfully the teaching of religion is forbidden in our public schools. Rightfully we insist on a complete separation of Church and State. Logically therefore it follows that, if organized religion represented by the Church shall not teach its tenets in tax-supported schools, neither shall the State tolerate the promulgation of the religious or anti-religious beliefs of individuals or groups.

And the question becomes the more acute when it is so easily proven that practical atheism and dislike of moral and legal restraint rides into our schools upon the wave of evolutionary doctrine.

I am not supporting the bill at present before the legislature, forbidding the teaching of evolution in our tax-supported schools. I do not believe that special legislation will be effective in a case like this. Far more do I rely upon the fair-mindedness of the American public when education and discussion upon the matter is given an open field.

I do not believe that any legislative fiat can determine what is truth. As I have stated publicly before: Fundamentally I sympathize with the efforts to eliminate the teaching of a philosophical hypothesis in tax-supported schools, particularly as it tends to undermine the faith of our children; nevertheless, I do not believe it can be settled by legislative action. Neither do I believe it would prove to be of any practical value.

I have no fear whatsoever that the teaching of evolution will either destroy the Bible or wreck the Church. Jesus said: "Heaven and earth shall pass away, but my word shall not pass away." He also said: "The gates of hell shall not prevail against my Church." No, the eternal truth of God remaineth to eternity. His Church shall come out triumphant.

But, meanwhile, why shall the faith or the morals of one single American boy or girl be placed in jeopardy? When Loeb and Leopold, scarcely out of their teens, were on trial for an atrocious crime, Clarence Darrow, who defended them, said: "Babe Leopold took to philosophy. He became enamored of the philosophy of Nietzsche." He is the real father of philosophic evolution. Darrow continues: "If this boy is to blame for this, where did he get it? The university that taught it would be more to blame than he is. The scholars of the world would be more to blame than he is."

With such danger to the faith and morals of our youth, too often confronting them in schools and textbooks, it is no marvel that so many of our citizens are becoming concerned.

School boards which take an intelligent interest in what is taught in their schools can meet this problem. I believe it is one of the most serious problems that has faced our free schools and our free democracy. Again I repeat, if teachers and publishing concerns understand that "*no interference with the rights of conscience shall be permitted*" in our public schools, this problem will soon dissolve.

But let us be on our guard. No doubt in a few years the evolutionary theory will be discarded in our schools, as it now is by so many

leading scientists. What avenue of approach to the minds of our youth will then be used by the atheist, sensualist, and individualist? I do not know. But eternal vigilance is the price of liberty. This holds in the domain of truth and conscience as well as in that of the State.

The Dogmatism of Scientists

By C. H. Buchanan, D.D., Frostburg, Maryland

WE KNOW of nothing which the scientists object to so seriously as what they consider dogmatism in others, and there is hardly a connection in which they offend more egregiously themselves. It would be best to assert only verified statements if that were possible, and they who demand such exactness of statements should themselves at least keep their own rules. Yet they are far from doing so, and often we find mere opinion stated as "science," and they who do so know full well that their "science" is rank opinion.

An offense of this nature was committed by Professor Henry F. Osborn, research professor of zoology in Columbia University, in his New Haven speech of December 29, 1925, the occasion being an address before a gathering of scientists at the dedication of the new Peabody Museum of Yale. In this address he made the bland statement that "Evolution had taken its place beside the law of gravitation of Newton." This dogma is sent out as *science*, as none of the reports of the address quote Mr. Osborn as prefacing his remarks by saying, "it is my opinion." Such dogmatism is quite common.

The speaker should at least have remembered a statement by the illustrious man for whom the Museum is named. In one of his great lectures Dr. Peabody, in defining "science" as he intended to use the word, said: "We use science in the literal sense of the word; for in this sense only can science have the respect of Christianity. Science is not speculation but knowledge; not half-truth, but whole truths; not hypotheses which may explain the phenomenon of nature, but principles which do explain them and at the same time are verified by them. There is, as you know, such science . . . But all is not science which demands to be called science. . . The opinions of scientific men, however plausible, nay, however probable, are not science—not even though they prevail so generally as to make dissent from them seem a mark of an illiberal and narrow mind. There have been many such opinions thus dominant at former periods, but now obsolete, and even objects of ridicule[1]."

1. *Christianity and Science*, p. 3.

If evolution has taken its place beside gravitation, as Mr. Osborn asserts, why then does he discuss it at all? Who today discusses an established fact? Who discusses gravitation? The very fact that he mentions evolution at all is a "give-away" on his own part, being an admission that as a *fact* evolution is far from being a settled fact, and this Mr. Osborn and all the world knows to be the case. In his statement he is only expressing his *opinion*, and is trying to create a like opinion in the minds of his scientific listeners.

If evolution be a settled scientific fact, why its discussion all over the country—if not all over the world? Why the trial at Dayton, Tennessee? Why the legislative enactments by States to keep it from being taught in public schools (a something which Mr. Tyndall thought unwise, because of the unsettled nature of evolution)? The very stir created by evolution and the vast sums of money spent in creating opinion in its favor would put Mr. Osborn to the blush, were he to think scientifically for one moment.

Dr. Peabody was not speaking from a mind prejudiced against evolution when he said: "When we are told that the individual being actually passes through the varied forms of lower ancestry, why may he not pass through all the higher forms of which infinite being is possible?" But he goes on to say: "We are not called upon to make concession to them: for they are mere hypotheses, have no claim to be regarded as science, and have not as yet complied with the first condition of science, namely, the production of evidence which points conclusively in that direction. *From the nature of the case, it may be doubted whether they admit of such evidence;* and if not, however strong and well grounded may be the bias of the scientific mind in their favor, they can have no argumentative value." (Italics ours.)

Out of self-respect, if not out of regard for the prestige of science, the professional scientists should demand that such *dogmatism* cease. If it does not it may be an admitted fact that such unfounded assumptions palmed off as science will be shown up, and that without pity or mitigation. Truth demands this.

It has not been a great while since the *Popular Science Monthly*—if not a journal of recognized scientific value, at least posing under and gaining prestige from the name of science—gave about eleven columns or the space of 12,000 words to a "Picture Story of Man and His World." In this was pictured many kinds of insects, reptiles, animals, monsters of the sea, whales reported to weigh as much as ninety tons, the story topping out with man, the climax of evolution's finished product. There were also given pictures of many germs greatly magnified, fossils of long extinct creatures, and imaginary reconstructions of monsters supposed to have lived in the sea—all of whom were represented as having developed from one parent sea-born germ! Among the strange creatures greatly magnified were blood corpuscles and a strange creature called a "volvox," consisting of a colony of "germs which took to living together."

But right in the midst of all this wonder the author created a wretched mar-plot by asking: "How do we know what the original life-matter was like (and all this wonder)? Strictly speaking, we do not *know* at all, but we can make some pretty safe guesses."

The whole "Picture Story of Man's World" was fiction from beginning to end, and guesses tell the story of mountains of rubbish palmed off on a credulous world as science. The paleontologists are guessing in giving the age of the rocks or the time elapsing since the human remains were alive—giving anywhere from forty to two hundred and fifty millions of years (Wells in *Outline of History*).

Guessing, Mr. Tyndall was, when, in answering his own question, "What caused the nebulae to condense at the beginning of creation?" he answered, "Absence of heat." But a negative is not a sufficient cause. What withdrew the heat, and why revolving in many spheres in place of one?

Guessing, Mr. Huxley was, when he made "religion to arise like any other kind of knowledge out of the action and inter-action of man's mind with that which is not man's mind."

And Mr. Spencer was guessing when he said with the same mental egotism with which he handled religion, that "electricity, according to the law of equalization, could never become a motive power." Mr. LeConte being judge, the scientists are rashly guessing when they make the earth to be "an incandescent ball with a covering by a crust of some thirty miles' thickness."

But Mr. Tyndall was not guessing when he said that "those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their data, and they yield to it *only a provisional assent.*" Nor was Mr. Huxley guessing when he said: "After much consideration, and assuredly with no bias against Mr. Darwin's views, it is not absolutely proven that a group of animals having all the characteristics exhibited by "species" in nature, *has ever been originated by selection, whether artificial or natural.* Our acceptance of the Darwinian hypothesis *must be provisional as long as one link is missing.*" (Italics his.) In the years since this was said the "missing links" have only multiplied.

The greatest of all disharmonics is committed by the scientists when they resort to ridicule and play to the galleries in producing prejudices against those who prefer to wait till their fond hypotheses are proven. Such bluffing may have an influence with the shallow multitude, but it makes no following worth the having, and only reveals the lack of evidence. Yet on just such ground much of organic evolution stands today. Besides, it assumes that which is not possible of proof. The one-germ theory of the origin of life is just such a hypothesis. There is no evidence of it, and Mr. Osborn being witness, there is no evidence of a gradual evolution. Long gaps lie in between the species as is indicated by the remains discovered so far. Without *facts* only guesses can ensue.

If Mr. Osborn is correctly reported in saying that "traditional theology and modern science are irreconcilable," did it ever occur to the professor that "traditional theology" has stood the test for thirty-five hundred years, while his fond hypothesis has struggled for existence for less than a century, perhaps, and still is far from being granted free standing room; and so far as the facts have been developed, the evidence is more on the side of the "traditional theology" and supernaturalism? The paleontological evidence is largely on the side of Genesis, and has not strengthened the one-germ theory of the development of life on the earth. This the "naturalists" may want to deny, but a denial is not a disproof, and only proof is scientific. Let Mr. Osborn come with the facts and not with your opinions—with science and not dogma.

Scientists should remember that they themselves are still human, and the world should often remind them that they too can make a mistake even in their sanest judgments; and whereas they are the most intolerant class known, they in fact should be the most modest

and patient men in the world. The really great scientists are few and far between. "Modern science" as we know it today is but a hobby-horse, needing neither food nor grooming, on which plumed knights ride into pigmy-prominence, designating themselves of the "great white company who follow truth though it lead to hell." (Harvey in *Mind in Its Making*.)

In fact, there is nothing more deceptive than the paleontologist reconstruction of extinct species, as one sees them in the museums. From a thigh bone and a piece of a skull a man is built up in plaster of Paris—as is found in the Hall of the Age of Man, in the Museum of Natural History, New York—the whole structure a piece of imagination, presenting the various ages of man as he came up from the monkey. Not a fossil of the ape-man has ever been found, and men can be seen on the streets today whose skeletons would furnish the basis for the various expressions of life as shown in the plaster reproductions. There is nothing in the short neck (Mr. Moody had one) to indicate a primitive species, nor is there in a flat nose, yet these features are given to indicate the man of primitive ages. All this is shown the young mind as *science* when in fact it is only *dogmatism*, pure fiction.

It is a great pity that not even a museum can be dedicated without some sort of thrust at traditional religion. The world is coming to think that all such unscientific conduct is but the expression of malicious meanness. Such thrusts cannot but draw the fire of the friends of religion, in defense of the truth.

Why I Believe the Bible

By Professor J. A. Huffman, D.D., Marion, Indiana

THERE is a measure of presumption in the attempt of any one person to evaluate the Bible, a book which came to us out of the distant past, which makes such exalted claims, and which has made such a record for itself. But as we are exhorted always to be ready to give an answer for the hope which we have, the tabulating of a few of the reasons for our implicit faith in the Bible is both pleasant and profitable.

First, we should note the claim which the Scripture makes for itself. A very accurate translation of 2 Timothy 3:16,17 is as follows: "All Scripture is God-breathed and is profitable for instruction, for reproof, for correction, for chastisement, that the man of God may be complete, thoroughly furnished unto every good work." That all Scripture is "God-breathed" is a remarkable claim, amounting to a real challenge in these days of criticism.

It may be argued that this claim made by the Bible for itself proves nothing. It must be granted that it is the right of the accused to testify on his own behalf—why not the Bible? It is certain that, should the Bible anywhere disclaim inspiration by saying that all Scripture is not God-breathed, there is not an infidel or destructive critic anywhere who would not be quoting the Bible against itself.

The Bible has had a history which is unique, because of which faith is stimulated. It is by far the oldest book in the world, the oldest parts being approximately three thousand five hundred years. For centuries the copies were made by hand. It has been hated by men and devils, and has often been the special object of attack, decrees having gone forth for its annihilation. But God took care of His book during the dark ages, hiding copies securely away until a better day dawned, and then sent someone to discover them and bring them to light.

One of the very best and most ancient of the New Testament manuscripts, the Sinaitic, was discovered in a convent near Mt. Sinai, by Tischendorf, as late as 1859. Men often translated the Bible under great difficulty, even giving their lives for its sake.

Tyndale, who gave the English-speaking world its first copy of the New Testament, died a martyr in 1536.

Saintly scholars translated the Hebrew Old Testament and the Greek New Testament into the language of the people with no thought of anything except the service to mankind and the glory of God. The intelligent person finds it easy to believe in a book with such a unique and marvelous history.

The popularity of the Bible is another item to be reckoned with. Up to the present it has been translated, either in whole or part, into 720 languages and dialects, and the work of translation still goes on, adding a number of new ones each year. The Bible has already outsold two hundred of the world's greatest selling books, and annually outsells a dozen of the most popular titles. It is read by all classes, everywhere; the old and young, the educated and the uneducated, the sick and the well, the

king and the subject, the president and the workingman. A book of which this can be truly said is mighty in its appeal to faith.

The cause for the unique history which the Bible has made and the popularity to which it has attained is not far to seek. When these reasons are recounted they are found to be irresistible. They answer at once the questions why God has preserved the Bible, why such great sacrifices have been made to translate it, and why men are so eager to read it.

The Bible contains revelation which antedates human history. No human eye witnessed, and man could never know the facts of creation, except they had been vouchsafed to him by revelation. But the Bible also contains revelations which touch the shores of eternity future, as well as of eternity past, reaching across the parenthesis of eternity which we call time, and to the eternity of the future when time shall be no more. Efforts have been made, apart from inspiration, to account for the creation, in the Babylonian legend, but its crude polytheism and national coloring proves it a poor makeshift alongside of the monotheistic and marvelous account of inspiration.

Though the Bible does not purport to be a history of the race, it does touch, incidentally, many of the nations with whom the chosen race came into contact. It contains many exclusive items of history which are only slowly being corroborated as a result of the youthful science of archaeology. Many of these historical statements were doubted and even boldly disputed by critics less than one hundred years ago, but are gradually being proven by archaeology. While it is not to be expected that all Bible history will be directly proven by archaeology, it is true that, to this date, not a single historical statement of the Bible has been conclusively proven by archaeology as inaccurate. On the other hand, much light has been thrown upon Bible history by this interesting and scientific study of the ancient things.

Ancient as the Bible is, more and more mankind is coming to recognize its up-to-dateness. There is no condition of human heart and human society which has not been anticipated by this inspired book. More up-to-date than today's newspaper or the latest magazine is the Bible. It is not only the book of the yesterdays and today, but of all of the tomorrows. To make this discovery is to receive a new impetus to faith in God's book.

Then, too, mankind finds in the Bible, and in the Bible only, the answers to the great questions which they are most anxious to have answered. They are not trivial questions, but questions on the correct answers of which hinges our happiness in this world and in the next. Here are a few questions which all alike desire to have answered:

From whence have we come?

Whither are we going?

Our loved ones, where are they, and what is their state?

How may we be saved?

How may we be happy and successful in life?

Who will dare to minimize the importance of these questions or deny that their correct answers are to be found in the Bible only? Let him step out and defend any other source of information. So-called science sets up its hypotheses today to have them overthrown tomorrow. Philosophy exhausts its resources and finds them inadequate. Experiments of various kinds are made but with disappointing results.

There are other good books that have been and are being written, which seek to give answers to these questions; but they are found to be good and trustworthy only in the measure that they are in harmony with the Bible. Mankind must come back to the Bible for the only authoritative and final answer to these and all other truly great questions.

President Coolidge was correct when, a short time ago, while in conference with a group of officers of the Pocket Testament League, holding up a New Testament, he said: "Here, gentlemen, is the solution of all the problems of the world."

My Scotchman friend had a simple but a correct philosophy concerning the Bible when he said: "It would be a strange God, indeed, who would create man, put him into this world and not give him a guide book."

The Bible is the Word of God and shall stand forever. "Though heaven and earth pass away, my word shall not pass away." "Forever, O Lord, thy word is settled in heaven."

* * *

Read straight through your Bible, as near three or four chapters daily as possible, or your reading will be haphazard and you will never see some portions of the Word. It is all meant to be read, and with prayer and faith.—*Rev. George H. Lee.*

* * *

Most modern investigators of science have come to the conclusion that the doctrine of evolution, and particularly Darwinism, is an error and can not be maintained.—*Professor Haeckel, great German Scientist, and Evolutionist.*

Some Evolutionary Falsehoods Exposed

By Professor George McCready Price, M.A., London

THE advocates of the theory of organic evolution have had as one of their chief arguments the alleged fact that man has in his body many organs that are useless to him, though these organs (it is said) were once useful to man's animal ancestors, and have not been quite eliminated. On this basis it has been said that man's body is a veritable museum of relics, many of its parts being mere useless lumber, heirlooms inherited from his long-vanished history, but quite useless now, and even occasionally dangerous to man's life.

Among these so-called useless or "vestigial" organs, the vermiform appendix has long occupied a prominent place. Formerly the thyroid gland, the pineal gland, the pituitary body (hypophysis), the adrenal bodies and other so-called ductless glands were among the ones most named as "vestigial organs." But recent advances in physiology have shown that these organs produce substances called "hormones," which are of the utmost importance for the harmonius working of the various parts of the body. The thyroid, for example, helps to regulate the body temperature and has a marked effect upon the growth of the body, particularly of the nervous system. Atrophy of the thyroid, or its surgical removal, causes cretinism in the young and myxoedema in adults. When the thyroids are removed from a dog, death follows in from one to four weeks. If the adrenal bodies are removed, the animal dies in about one-third of this time. In fact, all these ductless glands, or endocrine glands, are now recognized as vital parts of the human body. No well-instructed student of anatomy or physiology now regards these organs as "vestigial," as they used to be spoken of by evolutionists a generation ago.

Real Significance of the Appendix

But the vermiform appendix is still spoken of as a "vestigial organ." We may regard it as about the last case to yield to the common-sense view that every organ of man's body must be of some important use in the economy of nature. Charles Darwin taught the now-exploded superstition that hard bodies, such as seeds, when lodged in the appendix, tend to set up inflammation, necessitating the surgical removal of the organ. Thus he believed (as many others have since believed) that this organ is not only a useless relic of man's former ancestry, but a dangerous relic, which man now carries around with him at his imminent peril. Of course, modern research has long since determined that the small, hard bodies sometimes found in a diseased appendix are not grape seeds or, indeed, seeds of any other sort, but fecal concrections which form into these small masses under the influence of the diseased conditions surrounding them. Yet it is only recently that the real significance of the peculiar behavior of the appendix has been worked out. And we now have a fairly complete body of information regarding this organ that has so long been regarded as objective evidence that man, in the long ago, must have had animals somewhat like the apes for his progenitors.

It has long been known that the appendix is composed largely of lymphoid tissue, similar to the tissue composing the spleen, the thymus and the tonsils, these tissues serving as the factories or points of origin of large quantities of the white blood-cells.

But in a recent lecture before the Royal Society of Medicine, Sir Arthur Keith has given some information regarding the vermiform appendix which ought to put a stop to any further use of this organ as an argument for man's evolution from the lower animals.

Keith shows that R. J. Berry and other anatomists never accepted the idea of Darwin that the appendix is a useless or vestigial structure. It has been found that this organ grows naturally with the growth of the body, until (among the Swiss) it reaches its maximum length at about the twentieth year; thereafter it decreases in size quite regularly, until, by the sixtieth year, it has become about one-eighth shorter. Berry has determined that among the population around Edinburgh the appendix does not attain its maximum size until about the fortieth year, thereafter declining until the sixtieth. Other surgeons have found that among the Philippinos, who subsist chiefly on a vegetarian diet, the full size of the appendix is not reached until the fiftieth year of life, thereafter declining until the seventieth. And Sir Arthur Keith adds the very sensible remark:

> "An organ which increases in length until the twentieth year, or even until the fiftieth, does not merit the name of vestigial." (*Nature*, Dec. 12, 1925, p. 867.)

Keith goes on to discuss the size and functions of the appendix among the anthropoid

apes, and says that there is no reason to suppose that these animals suffer from appendicitis in their natural habitat; though they frequently develop this condition in confinement. And he proceeds to say:

> The evidence, such as it is, leads us to believe that when the appendix breaks down under the conditions of modern civilization, it does so not because it is "vestigial," but because of its inability to withstand the conditions to which it is being exposed.

With eminent good sense, Keith points out that the real secret of the behavior of the appendix lies in the fact that it becomes affected by *premature senility,* or premature old age; for many organs of the body may thus give out long before the rest. To quote Keith again, in a large number of Europeans the appendix "becomes atrophic or senile when other parts of the body are in full vigor." "In this," he says, "the appendix keeps company with all structures which are of a lymphoidal nature. The tonsils, the thymus, lymphatic glands and Peyer's patches have similar life histories, but no one would describe them as vestiges or rudiments. There is much in the name we apply to structures; when we name them 'vestigial,' 'congenital,' or 'useless,' we shut the door on all further inquiry. As Paley declared a century ago, *'our list of useless structures decreases as our stock of knowledge increases.'*" (Italics supplied.)

In view of this enlightening information from Sir Arthur Keith, an editorial friend of mine in a personal letter adds the facetious comment: "The body of evolutionary arguments no longer has an appendix. And doubtless it has been quite completely removed; for the operation was performed by one of England's most successful surgeons."

Accordingly, we ought to ask for a respite from this argument based on these alleged "vestigial" organs in man's body. But the same is true regarding the statement so often made by evolutionists that in its prenatal development the human embryo shows many false or useless structures, relics of its former ancestry. The so-called "gill-clefts," the rudimentary "tail" and the so-called *lanugo,* or embryonic coat of hair, are among the list often paraded by those who argue for man's animal ancestry. Ernst Haeckel, of Germany, was the chief propagandist of these misrepresentations; but one still finds these alleged facts reproduced by writers on evolution who ought to know better.

Studied Inaccuracy

Let us look at one only, the so-called *lanugo,* or the long hair which has been said to cover the fetus some time before birth, an alleged ugly inheritance from the apes, but fortunately shed before the child is born. And when we have disposed of this one falsehood, the reader may understand that with more minute study and a more accurate statement of the actual facts of embryology all the others could be similarly disposed of.

As one of the echoes of the world-famous trial at Dayton, Tenn., we find Professor Julian S. Huxley giving a talk over the wireless on the arguments for evolution. This broadcast talk was then published in the *Radio Times,* the official organ of the British Broadcasting Company, Ltd., which has a monopoly of the broadcasting business for Great Britain. As given in the issue of this journal for December 4, 1925, Professor Huxley declared that "the human embryo not very long before birth is covered all over with long hair."

When I read this statement, issued by the official organ of all the broadcasting permitted in England, and considered that such a statement from the grandson of Thomas H. Huxley would be swallowed without question by millions of people, I could scarcely restrain my indignation. For I knew it was not true. There were other statements in the address that were not much better; but I resolved to take the matter up with Professor Huxley personally on this one point alone. So I wrote him a letter saying that I happened to be fairly well acquainted with the series of human embryos exhibited in the various scientific museums, and that I had never seen any such stage in any exhibit, and did not believe there could be any grounds for the statement he had made. I further added my conviction that the human fetus at birth has just as long hair (or longer) as it ever had at any stage of its development. In short, I declared my belief that the so-called *lanugo,* or coat of long hair said to shed sometime before birth, is nothing but a myth, and wholly without scientific foundation.

Professor Huxley's reply is a curious example of evasion and extremely ungraceful retraction, without the candor of owning to a real blunder. He said that he had consulted eminent scientific authorities at the Royal College of Surgeons and that if I cared to call at the museum of this institution I would "see the extreme resemblance between a late chimpanzee embryo and a late human embryo with reference to the hair. They are both covered with hair—long on the scalp, fine and short on the rest of the body."

Of course, most of us have seen infants at birth, or at least soon after, and we can all testify that they are always covered with hair,—

"long on the scalp, fine and short on the rest of the body." But this is absolutely at variance with his broadcast statement that a short time before birth the human embryo is "covered all over with long hair." It is to be regretted that Professor Huxley did not see fit to acknowledge candidly that he had been mistaken.

And so we have another falsehood run to the ground. This fable about the coat of long hair shed by the human embryo some time before birth is of the same order of inaccuracy and foolishness as the pictures of dragons and other monsters with which the ancient map-makers used to decorate the borders of the continents and all those regions of the globe with which they were unacquainted. In reality, the entire kit of arguments with which the theory of organic evolution has been propagated is composed of inaccuracies and often grotesque perversions of the real facts of nature; while a more accurate and thorough acquaintance with the various departments of natural science is one by one removing all those foundation stones on which the theory was first built up.

The real cure for the present deplorable misinformation and false ideas regarding human origins lies in a more complete mastery of the facts of biologoy, geology and anthropology; for it is certain that with this more accurate knowledge all of those false ideas that now pass under the head of the evolution theory will be dissipated. "Let there be light."

Whence Life and Species?

By William B. Riley, D.D., Minneapolis, Minnesota

The origin of life on this earth and the origin of species are two questions upon whose solution the whole theory of evolution depends. The evolutionists freely admit they have no answer; and yet blithely and blindly they go on believing their theory and condemning the rest of us for disbelieving it.

SPONTANEOUS generation is a basal idea with evolutionists. By the strictest laws of logic, their whole theoretical fabric rests upon it. If it fails, the entire philosophy is in collapse. And fail it does, when all facts are taken into consideration.

Such a thing as death giving birth to life is not only unknown to observation, but the very suggestion belongs to the ash heap of exploded theories. For six thousand years at least, man has observed the action of light upon dead matter, and never once in that time has he beheld it warm death into life. Those who claim such a result date the event so far back into history that proofs of it are not only impossible, but unthinkable. In the language of Hendrik Van Loon, it was "millions of years ago the great wonder happened, and the dead gave birth to life and the first living cell floated upon the waters of the sea." The argument, of course, is, "Who can dispute it?" A very scientific procedure, indeed, to contend that what can't be disproved is assuredly true; an argument that destroys the definition of science itself, and surrenders that great and good word up to any wild speculation that man cares to date back to the indistinct and even unknowable past.

But if this unproved and altogether improbable claim of spontaneous generation, or sunlight brooding upon the nest of death until something living appeared therein, were conceded, it brings no relief whatever to skepticism and gives no comfort to the atheist. It only pushes his program back, for the next question would be, "Who made the sun?" and with that question is involved every system and every planet of the universe. What intelligent man, studying them, can even imagine their number, character, location, movement, magnitude? Truly "the heavens declare the glory of God; and the firmament showeth His handiwork."

Nicholson relates that the celebrated astronomer, Kircher, had an acquaintance who denied God; and to convince him, he procured a very handsome globe with revolving satellites. Placing the wooden painted system in one corner of his study, he wound it up, and set it in motion. His skeptical friend came to visit him; and, looking at the moving globe and its revolving satellites, he said, "Who made that?" Kircher answered, "No one. It came into existence by mere chance. It was doubtless produced by resident forces." To this the skeptic himself answered, "Nonsense!" And yet the time has come when so-called learned men stand before the world and call that same "nonsense" "science" and ask us to believe that all things in the heavens above and in the earth beneath, a glory and grandeur that can not be comprehended even by mortal mind, are mere products of "chance" and fruits of "resident forces"!

But to put this beyond dispute from a scientific standpoint, let us not forget that Pasteur, whose name will forever well top the list of men working in the realm of science,

took a series of retorts or glass bulbs of about a half-pint capacity, and demonstrated by destroying the life out of them, sealing them in such a way that germs could not again enter them, that spontaneous generation is absolutely false to the facts—for when he exposed them to an atmosphere known to carry germs, life was found in them; others of them he exposed to a higher atmosphere known to have fewer germs, and less life appeared; and to an atmosphere known to have no germs, and no life came. It was that scientific demonstration that convinced Henry Drummond against the theory, and led Flourens, secretary of the French Academy of Science, to say before the assembled Academy, "*Spontaneous generation is a chimera.*"

But affirming again the great truth of Scripture attested as it is by all nature, "In the beginning God created," I pass to a second favorite argument of the evolutionists, the origin of species.

The Origin of Species

This is the most unproved speculation. The good word "science," were it sentient, would groan indeed with the burdens its professed friends impose upon it in the name of proofs. What is the argument for evolution as it affects the origin of species? Instead of presenting the world with an actual instance of verification, one species actually evolving into another, a true scientific demonstration, they rest their whole case upon points of similarity as if God were another Shakespeare and must "not repeat Himself." As if Athenian man, impiously facing his Creator, dared to say, "Don't You put a backbone into a monkey and then make a man with a backbone. If You do, I will prove by that backbone that You didn't make either; that the second evolved from the first! Don't You dare start the life of a fish from an embryo, and the life of a man from an embryo, or we will deny that You did either, and contend that the latter is the evolution of the former! And we will do that in spite of the fact that a human embryo has never been known to come from anything but a human, and to produce anything but a human; and a fish embryo has never been known to come from anything but a fish, or to produce anything other than a fish!"

As Professor Fairhurst says, "The human embryo with gill arches is just as different from the embryo fish with gill arches as is the full-grown man from the full-grown fish. An embryo man with gill arches is still man; and if we can read the lesson in it, we shall find that this embryo man points upward to adult man with all the infinite powers of his mind and not downward to something infinitely below him."

What could be more amazing than to see a whole school of educated and professedly intelligent men agreeing upon a propaganda that finds not a single illustration in the millions of forms of plant and animal life; and that it is without an illustration conceded by the greatest of scientists! Not the enemies of evolution only, but even its most ardent friends, have been compelled again and again to admit this position is without proofs. Dr. William Bateson, in his recent address at Toronto, declared that "that particular and essential bit of the theory of evolution which is concerned with the origin and method of species remains utterly mysterious. We no longer feel, as we used to do, that the process of variation now contemporaneously occurring is the beginning of a work which needs merely the element of time for its completion, for even time can not complete that which is not yet begun." It was Bateson who said, "As to the origin of species, we know nothing."

In this connection, one can not forget the marvelously clear and multitudinously proved statement of Genesis, repeated ten times over in the great "creation chapter," a statement that every single child who ever planted an onion seed or sowed a radish seed, and every man who ever cast a grain of corn into the ground or broadcasted a field with wheat or oats or other cereal, has seen invariably illustrated; namely, it brought forth after its kind. To dispute that law and set up the untenable proposition of transmutation, is not to involve a scientific discussion, but rather raise the question of sanity itself!

The transmutation theory is clearly unthinkable in its claim. Geology knows nothing of it. Biology knows nothing of its. Paleontology knows nothing of it.

Darwin himself admitted that "no new species are being produced at the present time," and Hugh Miller scorned Lamarck's teaching that inferior orders of beings developed into superior ones, saying, "The ingenious foreigner on the strength of a very few facts, confounded gradation with progress," and added, "Geology furnishes no genealogical link to show that existence of one species derives its lineage from the existence of another."

* * *

It belittles the Word of God to submit it for one moment to human criticisms; and to belittle God's Word is daring sin and blasphemy: Ps. 107:11.—*Rev. George H. Lee.*

A Word with just One Meaning

By Professor Leander S. Keyser, D.D., Springfield, Ohio

IF THE word to which we refer—of course, it is the word "evolution"—can be used in an elastic sense, so that it has no clear and specific meaning, then, by that very token, it has no scientific value, and all the conflict about it is only a war of words.

But people who use it in any other than the one scientific sense misuse it, and prove thereby that their investigations have been inadequate and superficial. For example, the man who says that the successive acts of creation recited in the first chapter of Genesis mean evolution, "gives himself away" as one who has thought very shallowly and studied very meagerly. In a former issue of this periodical we have reproduced several correct definitions of evolution by a number of leading scientists who hold to the theory and surely may be supposed to know what it is. Since that article was written we have read Vernon Kellogg's description of the theory as it was printed in the New York *Times* of January 30, 1927.

If anybody knows what evolution is, it is Vernon Kellogg. He is a scientist. He has written a number of books on evolution. He himself is an ardent supporter of the theory. He is an executive of the National Research Council, a national body of American scientists. In writing about the to-do now being made over evolution and the present legislation against it, Dr. Kellogg says:

"We hear so much about it, I thought everybody understood it, particularly the legislators. Evolution means continuity, transmutation, development of the new from the old. It means blood relationship, a universal genealogy of life. It teaches us the fundamental unity of all life, no matter what its appearance or form. Every living creature, big or little, though it lives a minute or a century, is like every other living creature, and has a relationship with every creature that ever lived. Since we ourselves are in and of nature—an inseparable part—evolution supplies us many answers to the questions we ask about ourselves."

Study those statements, and you will see just what the scientific pundits of evolution mean by the term, namely, that all living things, including mankind, have a genetic relationship; all come from the one primordial germ-plasm or moneron. But note that our scientist goes the whole length of evolution, and does not stop half-way on the road:

"If we must answer those who would divide man from the remainder of created things, why is it we have so many organs in our bodies strongly corresponding to those in the bodies of other animals? And what are we to say of the two hundred retrogressive structures in the human body? Here we see evolution turned backward, because the needs of those structures have disappeared or been minimized."

So here we see what the term evolution means when correctly used. It means that all organisms are bound together because of their one genetic origin. All species are the result of transformism from simpler and lower forms until you get back to the first amoeba or cell. Not only so, but evolution means that man was not originally created in the divine image, but has come up by a gradual agelong process from the lower forms of life. The whole theory of evolution spells the cancellation of the doctrine of specific creations.

This being the true sense of the term evolution, Christian people ought to know whether they can accept the theory or the term. If they believe that man was evolved from lower animal forms, they are evolutionists. If they do not accept that theory, but believe what the Bible says regarding the origin of life, species and man, they are creationists. In each case they ought frankly to label themselves correctly, so that each person can be bracketed with his proper class.

While we are dealing with Vernon Kellogg, we might as well attend to some additional remarks he has made, according to the New York *Times*. He wonders why an effort is made to prohibit the teaching of evolution in our public schools. It seems to puzzle him very much. He wonders why fundamentalists and legislators do not rule out other things that are taught in the domain of science.

His wonder can be easily allayed, and without any strain of cerebral activity. The teachings of science that have been *proved* are not opposed by Christian citizens. It would be foolish for anybody to oppose them. For example, that there is something that pulls ponderable objects to the earth—we call it gravitation—nobody would think of denying, because you can prove it any day of your life. Throw a ball up into the air, and see if it will

not fall back to the earth as soon as its upward momentum has been overcome. Or better yet, to make it perfectly palpable, climb to the top of a telephone pole, and let go your hold, and see if you do not make a quick descent to the earth. (Please do not perform this experiment literally, but just imagine yourself performing.) So Christian believers do not oppose the teaching of the law of gravitation.

Why do not Christian people deny that the earth is a globe, and try to prohibit such teaching in the public schools? Because anybody can prove the earth's sphericity by travelling around it. That could not possibly be if the earth were not round, because if you continued to go either east or west far enough, you would come to "the jumping-off place." Besides, none of the facts thus far established by real science contravene the clear teaching of the Bible.

But evolution has not been proved. Not a single species has ever been known to be transformed into a different species; no animal has ever been known to be converted into a human being. That is the reason people who love both religion and science are opposed to the teaching of evolution in schools supported by Christian people. It is harmful to science, and also to the progress of true knowledge, to teach a mere unproved theory as established science. Moreover, to break down the Christian faith in this country is to break down the *morale* of the country, since nearly all our highest moral sanctions are built upon the teaching of the Christian religion.

As to the "fundamental unity of all life," upon which Dr. Kellogg lays so much store, that is easily explained by the doctrine of divine creation; for surely, if the one all-wise God created all the various types of life, He would have had a unified plan; He certainly would not have thrown things together in a welter. A rational mind always seeks and establishes order. So if man has many organs in his body that correspond to those of the animals, it proves that God created and fashioned him to fit into his natural habitat, which He had previously prepared for him.

Dr. Kellogg says that evolution "turned backward" in the case of the "animal relics" left in man's body. He possesses "two hundred retrogressive structures."

Well, then, evolution is certainly a "queer fellow"—to spend millions of years in developing man, and do such poor work that all that old lumber is left on his hands! One wonders why evolution did not do a saner job. It surely spent enough time at it. The idea of evolving human beings with such an encumbrance of useless reliques is absurd. The fact is, we do not believe—and this has often been shown in this magazine—that man has *any* useless reliques in his body. He is not a "museum of antiquities"—a kind of "old curiosity shop." When we come to understand the purpose of these so-called "vestiges," we shall find that all of them perform some useful physiological function in the human body. If they did not, they would disappear, according to the principle of evolution itself; but they show no signs of disappearing. The coccyx is just as as large as ever; so is the vermiform appendix.

Again, our scientist "wonders how zoology, botany and geology—natural history in general—can be honestly taught with evolution left out."

We reply, Very easily. Just leave it out. "The way to resume is to resume," said Horace Greeley. So the way to leave out evolution is just to leave it out. Just cease speculating, and stick to established facts. For example, you can teach all about the anatomical structure of the human body that is known, and all about its known physiological functioning, without raising the question as to man's animal descent, which has never been proved. Neither, if you stick to the realm of pure physical science, do you need to teach that man was divinely created and fashioned as he now is. The fact is, you cannot prove that either by physical science. So just leave the question alone, Mr. Scientist, and stick to your last. If you must draw any inference, let it be that this similarity of structure proves the unity of nature's plan and processes.

The shopworn charges that Christian people in days gone by have opposed certain scientific theories is again rehearsed by Dr. Kellogg; and in every case, he claims, science came out ahead. Oh, no! That is not historically true. Everybody knows that many proposed scientific hypotheses have been cast into the discard. Once Darwinism as the explanation of evolution held considerable sway. Christian people, as well as many scientists, opposed it. Now most people acknowledge that "Darwinism is dead." Who was right—the church people or the scientists? So with many other theories, as has often been shown by various writers for this journal. In brief, the scientists have been proven to be in error fully as often as have the people of the church.

The claim is made by Dr. Kellogg that "many evolutionists are religious." Yes, in their way. But we are acquainted with our scientist's version of religion from the reading

of his books, and are bound to say that the religion he advocates is a religion of his own making, which admits God into the evolutionary process, but which will not permit Him to work in any other way. Hence it is far from the religion of a distinctly supernatural revelation which is taught in the Holy Scriptures. The religion of the evolutionists is the religion of evolution, and only that, but not the religion of redemption through Jesus Christ, the incarnate Son of God.

The Nature of Early Men

By D. J. Whitney, Exeter, California

DISCUSSION over evolution usually centers around the method of the origin of man, but the fact of the matter is that what follows is in certain respects even more important than the mere method of origin. That is, if man was created as a superman, his early history, character, temperament and disposition would be altogether different from what they would be if he were evolved gradually from a primate stock. The matter deserves far more attention than it has been given.

Leaving aside for the time the matter of religion and the Bible account of creation, the writer is convinced that the evidence of science is overwhelmingly against the theory of evolution, while it fits in harmoniously with the account given in Genesis. Even more emphatically, if possible, does a study of anthropology, or the science of man, show that the first men were supermen and not advanced apes. The subject will be discussed here strictly from the scientific viewpoint.

When scientists as a group accepted Darwinism and evolution, they were, as a matter of necessity, driven to the belief that man rose gradually from the mental level of the beast to civilized standards. Herbert Spencer was the leader of this kind of speculation. All of man's customs and instincts were attributed to conditions at different stages of his growth.

An examination of some of the views of modern anthropologists will show how unreasonable, how contrary to fact, they are. On the other hand, the theory that the first men were "superior" fits perfectly, not only with the Bible account, but with the history of the progress and decay of nations.

Anthropologists of the present disagree emphatically with many of Spencer's conclusions on the ground that his methods of grouping facts were wrong, his reasoning unsound, and his conclusions largely in conflict with facts.

They know this, and then they, too, proceed to reason from a fallacy that is very apparent. In their search for early customs, or as they term it, the habits of primitive mankind, they go to backward races like the American Indian before his life was modified by contact with the whites, or to the central African, or the Pacific Islander. The weakness of such theorizing is apparent at a glance.

Fairly authentic history extends back 4,000 or 5,000 years. Our first view of all civilized races, Egyptian, Phoenician, Greek, Italian, Persian, Chinese, and numerous others show them to have been in a state of high culture when their history begins. Then, after several thousand years, so-called scientists examine the condition of backward peoples to find the nature and habits of the early progressive races. Two possibilities are apparent. Either these backward peoples have degenerated from a high stage of culture of some 4,000 years earlier, or their capacity for development was so much less than that of the early progressive races that a comparison of the two is more than misleading.

Therefore, evolutionary scientists build their theories about early mankind on a false foundation, and their conclusions are found to be contrary to science.

but his book, "Before Adam," illustrates some of the fallacies committed by evolutionists in their views of early man. It tells the story of some individuals as they were imagined to be in the middle stage of evolution between true apes and true men. The villain of the piece was far stronger than any of the others and more brutal and more of an ape. He took for wives any of the females of the community that he wanted, against their inclinations, and was brutal to them. At the end, when the community was destroyed, he joined a group of apes and took a wife from them.

See now how many fallacies are committed. Among animals the female never accepts a mate she does not want, or if there are exceptions, they are very rare. Next, the male is always kind to his mate, although the female may be snappy toward him, yet London made the villain take mates contrary to their wishes and ill-treat them. Lastly, animals in nature

stick to their species. Here was one who mated as a man, later as an ape. Outstanding facts of nature are contradicted in each point.

It is true that these illustrations are taken from the writings of one who was not a scientist, but his errors are no more glaring than those of supposed scientists when they speculate about evolved man.

For example, the theory was recently published that the three main races of men, white, black, and brown or yellow, originated from three different and distinct species of apes: chimpanzees, gorillas and orangutans. That would mean that from three distinct species extensive variation occurred, but the result was *one species*—man. Scientifically, this is rank inanity, of which no reputable scientist would be guilty in anything else except theorizing over evolution. The idea may have been published as a hoax, but it was given to the public in the daily press as a scientific theory.

Actually accepted theories of anthropologists are about as far from fact. Take, for example, the matter of marriage customs.

The basic theory of the evolution of man is that he evolved into man from an ape-like creature called the Primate. His early mentality in such a case would be that of an ape.

Marriage customs are considered to have developed from the practices of primitive mankind. Almost universally anthropologists assume that man's early marriage customs were shamefully lax. The idea is founded in large part upon the habits of numerous backward peoples. The possibility that such lax habits are responsible for the backward conditoin of such races does not seem to have entered into the minds of these scientists.

In general outline it is assumed that among primitive men every man in a community was equally the husband of every woman. It is then assumed that when a man captured a woman, or purchased here, he had her for his own separate wife, and thus real marriage originated. Also, it is assumed that descent was traced from the mother. More complete descriptions of such ideas can be gotten from any text-book on anthropology.

Now let us see how strictly scientific facts contradict such views. In marriage (or mating) the habits of animals are vastly superior to those of mankind. Promiscuous and improper sexual intercourse, such as is assumed in primitive human communities, never occurs.

Certainly, if we assume that man evolved from an ape, practices like that are impossible. The gorilla knows nothing of the theory of marriage, but mating is by mutual agreement and each one is loyal to the other. Some animals even mate for life.

The fundamental and most important fact in all nature is that the female will not mate until she requires offspring, and once conception occurs there is no more sexual intercourse until a new conception is needed. Sex habits of both male and female are biologically ideal.

When such customs of animals are compared with the shameful and abhorrent condition in the imaginary primitive human community where sex reserve was non-existent, the absurdity and the wickedness of the theory is apparent. It would have man evolve from a decent ape into a being of disgraceful habits, but one who would continue to progress in spite of violating important laws of nature, and finally evolve into monogamous and supposedly proper marriage like his ape ancestor.

Among animals the wages of sin is death: all naturalists say that. Man therefore would be the one animal who broke the laws of nature without destruction, and yet the only one who would evolve into a real reasoning being, the dominant species of all, the lord of creation. What folly! Evolution is an error to begin with, and has led those who reason upon the theory into many absurdities.

In respect to the evolutionary theories about marriage just mentioned, it is worth while to look into the habits of early civilized races. Very emphatically parentage was *not* traced through the mother, although in genealogies the name of the mother may be given. The Chinese are the oldest and most conservative race. They traced through the father; so did the Greek and Roman and all Aryan races. So did the Hebrew.

All this has to be ignored in the name of science for the sake of evolutionary theories because several backward races 4,000 years after Abraham were divided into clans according to the family of the mother. Scientists take the worthless evidence and ignore the valid evidence.

As to the morals of the first civilized races, in several cases they were lax, mostly among the races of Western Asia. Otherwise they were excellent at the time that history dawns, though they degenerated as the races became decadent, until in late antiquity they were mostly too bad to be described.

History therefore shows quite clearly that early men very definitely did not have the customs that anthropologists attribute to them,

but quite the contrary. The modern anthropology that is based on evolution is in conflict with both history and biology.

It is, however, in full accord with the theory that early man was, as the term goes, a superman intellectually and physically. He was made in the image of God, and when he violated God's laws, his road inclined downward. The wages of sin have been death to men and to races. All the upward progress that can be discovered occurs only when man leaves evil and obeys the laws of God and nature.

The Science of the Bible

By Frank R. Buckalew, Berkeley, California

THERE always has been and always will be conflict over spiritual matters. The Apostle Paul said, "Because the mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can it be." Rom. 8:7.

We remember distinctly when we entered the Y. M. C. A. work in Philadelphia in 1897, the conflict that was raging over the Old Testament. It has ever been true through the long years in the history of the Christian Church; even in the very days in the life of our Lord Jesus Christ they questioned His deity. The conflict over the Bible in late years has been the outgrowth of the evolutionary philosophy leading to pure rationalism. This is the reason why, holding as they do to the elimination of anything supernatural, they are obliged to discard the miracles in the Old and New Testament: Prophecy, and the Virgin Birth, and the body resurrection, and the Lord's return.

We are firmly convinced that a thoroughgoing evolutionist cannot be, in the accepted sense, a true Christian. When it comes to the criticism of the Scriptures from a scholastic standpoint, Robert D. Wilson, the sage of Princeton Seminary, says that in the history of the church for 150 years past, the assaults on the Bible have been made by men from thirty-five to forty years of age. He, if any man, is in position to know, and states that no man is qualified in scholastic attainment to become a critic until at least fifty years of age.

Our confident belief in the Holy Scriptures is sustained most completely without adducing the scientific facts presented in this article, but inasmuch as there has been so much misrepresentation of the science of the Bible, we felt that we would be able to bring to bear information that would give confidence in the statements of the Scriptures on any subject with which they dealt. For if our confidence is impaired in one particular, as for instance in the historic accuracy of the Creation account, we are like Jesus, who said to the Jews: "If I tell you of earthly things and ye believe not, how shall ye believe if I tell you of Heavenly things?" John 3:12. We have the story of the Creation in the first chapter of Genesis in thirty-five verses. The opening ten words, "In the beginning God created the Heavens and the Earth," are the most remarkable on the subject that have ever been penned. Sir William Dawson said it would not be easy now to construct a statement of development of the world in terms so concise and accurate.

Regarding the cosmogony of Moses, who was learned in all the wisdom of the Egyptians, the following writers give us their views from a scientific standpoint.

Cuvier said, "Moses has left us a cosmogony, the exactitude of which is more wonderfully confirmed every day."

Quenstadt said, "Moses was a great geologist, wherever he may have obtained his knowledge."

Amphere, distinguished scientist, observed that "Moses knew as much about science as we do, or he was inspired."

Arnold Guyot, a friend of Agassiz, in his young manhood was appointed professor of a Swiss university. As a foundation for his life's work he resolved to make a wide study in philosophy, history and science. When, after a long study, he had summarized his findings regarding the origin of things, he was amazed to find them in complete harmony with the Genesaic account.

In this article we desire to point out several statements in the Creation account to show how scientifically accurate they are. First, with reference to the Creation "days," we hold to the position that they are periods. This is the position taken by Dr. Scofield and Dr. James Orr and many other writers. The day, morning and evening, is used in accommodative sense. The Hebrew for "day" is "yom," epoch or period. Excellent as these statements are, we do not base our unshakeable conviction of the epoch-period upon them. We desire to call attention to the fact that the sun was not revealed until the fourth day, therefore it follows most logically that there could have been no calendar day of twenty-four hours until

he advent of the sun. But we are immediately confronted in the third verse of the first chapter with, "God said, 'Let there be light.'" Voltaire confounded the Christian thinkers long years ago when he scoffed at such a statement, pointing out that the sun was not created until the fourth day, therefore how could there be light? Many years after, Von Humboldt, the great German scientist, the author of the greatest scientific work of the nineteenth century, the *Cosmos*, said the earth is self-luminous. His point of view has been sustained by the following scientists:

Sir John Herschell says light is the most ancient of all things. Proctor, in his "Flowers of the Sky," says "Light is first of all." Corroboration of these statements has been made by E. W. Maunder of the Greenwich Observatory, Professor Arnold Guyot, Professor D. J. Dana and Dr. George Frederick Wright. Another interesting corroboration is the fact that plant life ranged from pole to pole. There was uniform temperature before the sun. Not so long ago, in Arctic regions, mammals were found in blocks of ice, with grass not only in their stomachs but in their mouths, and flesh so well preserved it was fed to the dogs.

Another corroboration of the scientific accuracy of this account is found in your lead pencil. The order as given is grass first on the third day of Creation; the animals were not brought into existence until the fifth epoch and the geologist will tell you that plumbago is found in the Azoic rocks. Moreover, the vast and enormous towering vegetation of that period, for which we are indebted to the wise Creator for coal in the bowels of the earth today, also served to prepare the atmosphere for the advent of beast and man by the absorption of the excess of carbonic acid, which took a long while to be eliminated.

It is amazing the way the so-called educated men, with a gesture wipe out chapters of the Bible. Several years ago a minister from Los Angeles, while delivering the Earl lectures in Berkeley, said we could dismiss the first eleven chapters of Genesis as fables. It may be he obtained his views from Dr. E. Griffith Jones in "The Ascent Through Christ," 1899, page 108, where he says, regarding these chapters: "The whole of this early Jehovistic literature is really an editorial handling of legends derived probably from many sources, with a view to showing the progressive ravages of sin in the subsequent history of the race." Let us bring forward an outstanding scientist in rebuttal. Dr. George Frederick Wright said: "Moses was learned in all the wisdom of the Egyptians, of which his legislation and the marvelous table of the affinities of nations in Genesis 10, at once the admiration and despair of the etymologists, furnish independent proof." Page 461, *Origin and Antiquity of Man.*

Job 26:7. "He stretcheth out the north over the empty place." Scientists scoffed at this statement of Job made so many centuries ago. Professor Loomis of Yale told Dr. L. W. Munhall, the noted Bible student and evangelist, some time ago (a letter in my files to this effect) that the astronomers of the Naval Observatory in Washington, D. C., had discovered a great vacuum in the northern sky.

Psalm 135:7. "He causeth the vapours to ascend from the ends of the earth; He maketh lightnings for the rain; He bringeth the wind out of His treasuries." Prior to his death, Lord Kelvin, most remarkable physicist of the nineteenth century, said to his class of young men, "I have come to see we cannot have rain without lightning."

We are told most vociferously by would-be scientists that there are no such things as miracles; everything operates according to natural law. We desire to call your attention to a miracle in nature which is not explicable from a standpoint of physics, and that is in the matter of ice. All other bodies subjected to heat or cold expand or contract; ice alone is the exception. As the water freezes, of course there is contraction to a certain point, when, by a mysterious and beneficent provision of the Almight, the ice floats, else the streams and lakes would be frozen solid, doing irreparable damage to the comfort and provision for mankind. Tyndall, commenting upon this phenomena, once said: "Of all things which we are in daily contact, water alone is excepted from its natural law." Surely "His tender mercy is over all His works."

We present further Scriptural statements upon which to reflect and marvel at its scientific accuracy. All wonder upon the part of the child of faith ceases as we recall that the Holy Scriptures are inspired.

Jeremiah 33:22. "As the host of heaven cannot be numbered." A writer, twenty-five centuries ago, makes a statement about the stars that with all the advance of astronomy, with marvelous telescopes, it cannot be contradicted today. Who told Jeremiah? Have any of the statements dealing with the physical world been found false?

Some "loud talkers" charge believers with subscription to a cosmogony taken from the Bible, such as holding that the earth is flat. Where do these arrogant, dogmatic unbelievers

get their proof texts? We give our texts, showing ages ago the Bible taught: First, that the earth was round: "It is he that sitteth upon the circle of the earth." Second, "suspended the earth in space, upon nothing"; Job 26:7, "He stretcheth out the north over an empty space and hangeth the earth upon nothing." Third, "rotates the earth upon its axis": Job 38:12, "Hast thou commanded the morning since thy days; and caused the day spring to know its place." This is made very clear in Psalm 76:16, "The day is thine, the night also is thine; thou has prepared the light and the sun." Hence day and night reveals rotation.

Let us take a few predictions to support our confidence in the inspiration of the Word: Hosea 3:4, "For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim." Written eight centuries before Christ, "many days" have elapsed, but where is their king?

Ezekial 26:4, "And they shall destroy the walls of Tyrus, and break down her towers; I will scrape her dust from her, and make her like the top of a rock." And fishermen today dry their nets upon the site of the aforesaid Tyre.

Isaiah 13:19,20, "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. 20. It shall never be inhabited, neither shall it be dwelt in from generation to generation; neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there." And today the mighty city, which was fourteen miles square, with a moat all about its walls, which were massive in height and width, lies desolate.

Predictions of the Bible, which an infidel Frenchman remarked, were fulfilled with gruesome precision.

Personally, while we are filled with admiration in the finding of the Science of the Bible to be ages in advance of the wisdom of men, we do not now, nor have we ever needed any support for our faith in the inspired Word. Another article could be written showing that the very questions raised by skeptics concerning statements in the Old Testament, such as the story of the Flood, Jonah, and Lot's wife, are attested to by Christ. We read in first John 5:7, "And it is the Spirit that beareth witness, because the spirit is Truth." But in these days of skepticism, rampant as rationalism is in college circles, it is helpful to come into possession of such data as given in this study.

As Baron Smith says of the Word, it is

"A lamp to the feet who in by-paths have wandered,
A guide to the youth that would otherwise fall.
A hope for the sinner whose life has been squandered.
A staff for the aged. The best book of all."

* * *

The Inner Circle

The loving arms of Christ encompassed a whole world. He loved the twelve with a devotion akin to death. Within our Lord's bosom there was the holy of holies. Into that sacred precinct His circle of friends narrowed down to Peter, James, and John. To these three was revealed His transfigured face amidst the glories of the mount. After all, there is an infinite distance between the mere acquaintance and the real friend.

The longer we live the more profoundly we believe that no one has actually more than two or three friends. He is a friend—and only he—to whom you can lay bare your heart without the pledge of secrecy. And where is the safety in that? Has not the mere acquaintance a bosom friend of his own? The real friend is interested in you—he'll listen to your faults and weaknesses and will neither condemn nor chide. Your joys, your triumphs, your failures become his very own. Just here lie the highest ranges in the love of Christ. To be conscious that He first loved us, despite all that we are or have ever been, challenges all our powers. O, the joy of knowing that His is the bosom on which we can pillow our heads, realizing that He will blot out our transgressions and remember them against us no more forever! What a thought! And it is just here we are to approach the Christ life, else we have no value as a friend.

None dare refuse the friend who has stood with him in the darkest hour or walked with him in the deepest valley. He is your friend who comes in just as the whole world goes out—for our Lord did that very thing. Where is the heart before whom you can throw wide open the closeted secrets of your breast? Where is the bosom on which you are willing to pillow your head with the same confidence that a baby slumbers on its mother's breast? Such an one will not pass the secret on—he hides it from a misjudging and misunderstanding world. Cast your burden there—a heart like that beats true!—*Texas Christian Advocate.*

Jesus the Master Teacher

By the Reverend John A. Hoffman, Lacrosse, Washington

JESUS was a teacher. He taught in the synagogues, in the temple, and in the open field. His method was unique. When the rabbis taught, they used a textbook, which was the voluminous commentaries of the scribes. They also taught from tradition. This was the method, too, of the Greek school of philosophers. Jesus made a striking departure from this method. Instead of teaching from textbooks and from tradition, he taught from his own inner experience, saying: "We speak that which we know, and bear witness of that which we have seen." (John 3:11.)

The philosophers had this advantage over Jesus: They taught in the great centers of learning. This enabled them to spread their doctrine from the center to the circumference of the world. Jesus taught in a land whose influence did not reach out beyond its own border.

These handicaps notwithstanding, Jesus has outlived all other teachers. This fact is very striking when we remember that there were giants of the first order in those days. Men like Plato, Aristotle and Demosthenes still take front rank in the realm of thought.

Xenophon plays a glowing tribute to his teacher, Socrates, for whom he had a deep affection. Xenophon tells us of the universal regret that was felt when the master-teacher passed away. Socrates is still held in high regard for his great intellect. But, having said that, we have said all that can be said for him.

Jesus occupies an altogether different compartment in our thoughts. He grips us not only on the intellectual side, but no less so on the moral and spiritual side. Not only does He attract us, but He thrills us through and through. Not only does He affect our thinking, but He changes our habits and our conduct. In Him, and in Him alone, we become new creatures. Other teachers may be brilliant stars in the intellectual horizon; Jesus is the sun around which the whole galaxy of stars revolves. What is the secret of His power?

He makes Himself the Center of His Teaching

Every great teacher makes his system of philosophy the center of his teaching. Not so Jesus. He makes His person, not His doctrine, the center of attraction.

Gautama Buddha, the great teacher of India, requires devotion to his four great truths, to his laws of life and morals. Devotion to himself is not required.

Brahmanism has no known founder. It is merely the outgrowth of an effort to explain the universe. The system is impersonal. All that the Brahman is required to do is to believe in the Vedas. He is expected to memorize some of the Upanishads, which are known as "the confidential communications of the Gods." The Brahman is also urged to recite as much of the Mahabharata, or secret epic, as possible. When we remember that the Mahabharata is eight times longer than the Iliad and Odyssey combined, we can easily understand the immensity of the task.

Confucius lays no stress on belief in his person. He claimed to be merely a philosopher and a teacher. To be a true Confucian, you need only to follow the teachings of Confucius. You are required to memorize his Analects, or philosophical maxims. If you will live according to the teachings of Confucius, it will be well with you in this world and in the next.

Mohammedanism does not urge the necessity of doing as Mohammed did. In fact, the life of Mohammed is such that, the less Mohammedanism stresses doing as Mohammed did, the better it will be for you and others. Mohammed merely says, "Believe in the Koran. Follow its precepts; memorize its laws, its maxims, its commands." And the more you memorize, the more scholarly you will be. You are thereby the better prepared for time and eternity.

Jesus pursues an entirely different course in His method of teaching. He places Himself, not His doctrine, in the foreground. Lecky, the great historian, puts the case aptly when he says: "Christianity is not a system of morals, it is the worship of a Person."

Jesus first revealed the secret of His person to the Samaritan woman at the well. After He had expounded spiritual truth to this woman, she said: "I know that Messiah cometh (He that is called Christ); when He is come, He will declare unto us all things." Jesus saith unto her, "I that speak unto thee am he."

On another occasion, He said: "I am the Way, the Truth, and the Life. He that followeth me shall not walk in darkness, but have the light of life."

And again: "If ye believe not that I am he, ye shall die in your sins."

The apostles likewise put the person of Jesus in the foreground. Three of their max-

ims taken at random will suffice to illustrate the point:

"Believe on the Lord Jesus Christ, and thou shalt be saved."

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

"Whosoever believeth that Jesus is the Christ is born of God."

His Contribution to Humanity

Every great teacher is a benefactor to the race. Confucius was a great benefactor to the race when he taught reverence for parents and ancestors. The world is better off for that doctrine.

When Demosthenes taught the idea of freedom, he laid the foundation for modern democracy, which has been, next to Christianity, the greatest blessing that has come to mankind.

Let us note, however, that all these teachers are subject to serious limitations. Each is the product of his race and age. His character is restricted, or fashioned, by his racial and educational environment.

Even the apostles were subjected to certain limitations. Paul, the apostle to the Gentiles, was a Jew to the last fiber of his being. St. Augustine was a typical Roman. Wyclif was a staunch Englishman. Luther was the first and greatest German. In each of these men, national traits are ineffaceable. All were the product of their racial, national or educational environment. The viewpoint of each was national, not international.

Jesus was not the product of His racial, national or educational environment. His viewpoint was not national, but international; not racial, but inter-racial. Israel cannot make exclusive claim to him. He belongs to every race and to all ages. "There can not be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman; but Christ is all in all."

The Power of His Teaching

What is the secret of the power that Jesus exercised over men? Many wise heads have been broken at this question. The hypnotist gives a ready answer by saying that Jesus exercised hypnotic power over men. That might have been true in the days of His flesh, but it certainly is not true today. No man has ever exercised hypnotic power after his death. Jesus sways men today as He never did before.

Whitefield exercised what seemed to be hypnotic power over men. He moved great audiences—50,000 at a time—as no other man has moved them since. We are told that Sheridan and other great actors went to hear him preach just to learn his charming gestures. There seemed to be magnetic power even in the way he waved his kerchief. The masses were held spellbound and electrified.

Jesus knew no oratorical artifice. As the great Luthart puts it: "Jesus was neither poet, orator, nor philosopher. It was not the genius of His delivery that is so striking. For no man every spoke with greater simplicity than He did."

What, then, is the secret of His power? It was not human power, else other great men born since would learn His secret and eclipse Him. Instead of surpassing Jesus, all great teachers are still learning from Him. His power was not human, but divine. Jesus was God come to earth, and that explains the secret of His power.

A Frenchman brought his new religion to Talleyrand and asked: "Why is it that everybody laughs at my religion? It is better than Christianity. What can I do to spread it throughout the world?" Talleyrand replied: "Go out, live and die serving the people, then on the third day rise from the dead to confirm the hopes of humanity."

On the coast of Spain there is a rock called Gibraltar. It has been there since creation. All the great nations of Europe have coveted it. It is a strong fortification. The storms of ten thousand years have beaten upon it. Hostile navies have bombarded it. Still it stands the same imperishable, immovable rock.

Jesus is the soul's Gibraltar. He is the Rock of Ages. The storms of twenty centuries have beaten upon Him. But He remains the same yesterday, today and forever.

* * *

A skeptic said, in speaking of the Bible, it was quite impossible in these days to believe in any book whose authorship is unknown. A Christian asked him if the compiler of the multiplication table was known. "No," he answered. "Then, of course, you do not believe in it?" "Oh, yes, I believe in it because it works well." "So does the Bible," was the rejoinder, and the skeptic had no answer to make.

If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity.—*Daniel Webster.*

Alleged Discrepancies of the Bible

By the late William H. Bates, D.D., Greeley, Colorado

CHAPTER XXI

THE work of the evening was introduced by George Argent saying: "Fred and I, in our recent Bible study together, hunting up some marginal references, observed the differences between passages in the Old Testament and as they are quoted in the New. For instance, in 1 Cor. 1: 19, St. Paul quotes from Isa. 29: 14, making a noticeable change.

Isa. 29: 14, *"And the wisdom of their wise men shall perish."*

1 Cor. 1: 19, *"For it is written, I will destroy the wisdom of the wise."*

In the next chapter is another instance of a change in quoting Isaiah:

Isa. 64: 4, *"God has prepared for him that waiteth for Him."*

1. Cor. 2: 9, *"God hath prepared for them that love Him."*

In the tenth chapter of Hebrews the changing of a verse from the Psalms is very marked: Ps. 40: 6, *"Sacrifice and offering thou didst not desire: mine ears hast thou opened."*

Heb. 10: 5, *"Sacrifice and offering thou wouldst not, but a body hast Thou prepared me."*

Then, again, in Ephesians, fourth chapter, St. Paul apparently just reverses the meaning of the passage from the Psalms which he quotes:

Ps. 68: 18, *"Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men."*

Eph. 4: 8, *"Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men."*

Said Miss Rysen: "I have often noticed these discrepancies, and wondered what their solution is; for I assumed that there must be good reason for the changes, even though I did not know what the reasons are."

The pastor, seeing their inquiring, not to say perplexed, look, said: "George, you have brought up one of the most difficult questions with which Biblical scholarship has to deal. Much, very much, has been written upon it, some of which has been wise, some quite otherwise. Of course destructive criticism has made the most of whatever difficulty there is. Accommodation, misunderstanding, misquotation, quoting from memory and memory playing false, etc., etc., have been alleged as accounting for these apparent discrepancies. For instance, Tholuck says: 'In very many, in most cases, in consequence of quoting from memory, the passage, so far as the words are concerned, is altered sometimes to such an extent that the deviation has even caused the supposition that the citation belonged to some apocryphal book."

Holding aloft Professor Howard Osgood's pamphlet, *Quotations of the Old Testament in the New Testament,* the pastor said: "I have here the entire embodiment of the Old Testament, so far as it has been embodied in the New; every quotation with the formula, 'it is written,' 'God said,' 'that it might be fulfilled,' etc., every quotation without a formula, every direct reference, and every similarity of word or thought. But we are now considering simply the matter of quotations."

"You will be interested to know," continued the pastor, "that Genesis is quoted 19 times, and in 9 New Testament books; Exodus 24 times, and in 12 books; Leviticus 12 times, and in 9 books; Deuteronomy 26 times, and in 13 books; the Psalms 59 times, and in 12 books; Isaiah 50 times, and in 11 books. But I have not time to go through the list."

The pastor went on: "Of course you are entirely familiar with the fact that the Old Testament was written in Hebrew, the New Testament in Greek, and that the Septuagint is the translation of the Hebrew of the Old Testament into Greek, made at Alexandria in Egypt about 280 B. C. The Septuagint was in common use in Palestine. Now, the quotations in the New, of the Old, may be distributed into three classes: 1.Those agreeing verbatim with the Hebrew; 2. Those agreeing verbatim with the Septuagint where it differs from the Hebrew; 3. Those differing from both the Hebrew and Septuagint, of which, according to Horne, there are nineteen."

"Formidable, apparently, as is the difficulty that confronts us, I have a solution that satisfies me," continued the pastor. Of course I assume that the Old Testament is inspired of God, for in old time 'holy men of God spake as they were moved by the Holy Ghost' (2 Pet. 1: 21), and 'all scripture [*i.e.* the Old Testament writings] is given by inspiration of God' (2 Tim. 3: 16). I assume also, in

accordance with Christ's promise (Jno. 14: 26; 16:13; Matt. 10:19, 20; Mk. 13:11; Lk. 12:11, 12; 21:14, 15), that the New Testament is inspired. The Holy Spirit is the primal author of both. Now, an author certainly has the right to quote in one place what he has said in another, and if, in quoting, he finds it needful, for the accomplishment of his purpose, to make any change in the quotation, he certainly has the right to do that. Applying this obvious principle to the case in hand, we must say that the same Holy Spirit is responsible for the original writing and for the changed quotation."

The pastor went on: "The reasonableness and sufficiency of this solution will appear, I trust, as we examine each of the passages to which George has called our attention. Take the first, 'the wisdom of their wise men shall perish' from Isaiah, and 'I will destroy the wisdom of the wise' from Corinthians. The insufficiency of human reason to lead to salvation is taught over and over again in Scripture, and here the Holy Spirit is making clear by a second and further revelation, the cause of their wisdom perishing, is God himself. This is both pertinent and pat. Take the second, 'him that waiteth for Him,' from Isaiah, and 'them that love Him,' from Corinthians. By the way, a distinguished English clergyman has a sermon on this passage from Corinthians (vs. 9, 10), entitled 'God's Revelation of Heaven'; and the verses are usually quoted as though they had reference to the heavenly world. Not so; for both prophet and apostle are speaking of God's redemptive provision for mankind through the Messiah. But the Messiah, for whom the saints of the old dispensation waited in hope, has come; and to the saints of the new dispensation He is the personal object of love, both as they look back at His coming to earth and as they look forward to His coming again. Hope has been changed to love; and so it was needful that just this change should be made in quoting. The Holy Spirit is simply making an advance in revelation, casting new light on the way of truth and life."

Said Miss Rysen impulsively: "How delightful this is! And how plain when once it is pointed out to you!"

"Take the third," said the pastor: "Mine ears hast thou opened, from Psalms, and 'a body hast thou prepared me' from Hebrews. Ears opened, or 'digged' as the margin has it, with reference to Ex. 21:6, where the bond-slave through love for his master is not willing to leave him, and so has ear bored through with an awl in token of perpetual sacrifice of service and obedience, is the idea of the original Hebrew. But 'a body has thou prepared for me' is the differing rendering of the Septuagint, which the New Testament writer adopts and on which he builds his argument. Says Lee: 'Commentators of the most opposite schools are singularly unanimous in regarding the New Testament form of exhibiting this passage as a strictly correct representation of *the sense* of the original.' The teaching is, that personal obedience to the will of God rather than presenting animal offerings is the true sacrifice. And how could the Son of God coming into the world best show His obedience except through a prepared body? To show His absolute and unreserved subjection of Himself to His Father's pleasure as a servant (Jno. 4:34; 5:30; 6:38; Lk. 22:42), He took upon Himself the form of a servant, was made in the likeness of men (Phil. 2:7), and in this prepared body He made obedient and serving sacrifice. Thus, in the New Testament quotation, the Holy Spirit gives a significant exposition of the idea veiled in the first writing. Manifestly, a divine wisdom is in the change. Take the last case: 'received gifts for men,' from Psalms, and 'gave gifts unto men,' from Ephesians. Christ, in His humiliation and fitting for His priestly office, must of necessity have somewhat also to offer, even as every high priest was ordained to offer gifts and sacrifices (Heb. 8:3). He, therefore, 'received gifts for men,' and, in due time, ascended to dispense them, which He is constantly doing through this dispensation. Accordingly, as high priest and head of the church, He gives gifts unto men.' As Hengstenberg well observes, the giving presupposes the receiving, and the receiving is succeeded by the giving as a consequence. In the change of the quotation, the Holy Spirit made, not only a fitting, but a logical, advance in revelation, carrying on through a New Testament writer the work which he had begun. And I doubt not that the rationale which we have found in these four cases, and which seems to me valid and sufficient, has existence in every case of difference. If so, then the whole question of difficulty is settled. All we have to do is go on, if we care to, and seek the rationale in other cases."

Said Fred Leges, with an air of relief: "I see it. The proper thing to do, is to credit all

ese changes in quotations, not to any mis-ke or defect in the New Testament writer, ut to the design of the Holy Spirit himself, e thereby carrying on to fuller unfolding the evelation begun in the Old Testament."

"Precisely so," said the pastor, "and this s just what is demanded of every view of the criptures which allows them to be in any dequate sense, the Word of God."

George Argent, turning to the pastor, said: "Your exposition of the matter seems to me eminently reasonable and satisfactory. And you have done a good deal more than simply to solve the difficulty in these four cases: you have exhibited a method which I trust we shall be able to make available and successful in our further Bible Study;" which remark had the hearty concurrence of both Miss Rysen and Fred Leges.

THE SANCTUARY

No more Sea

By the late William H. Bates, D.D., Greeley, Colorado

"And there was no more Sea"—Rev. 21:1.

THE Roman Emperor Domitian issued an edict forbidding proselytism to the Christian religion under penalty of banishment. The Apostle John, loving his dear Lord and Master more than he feared man, could not cease to obey the last command to go abroad in the world and win disciples, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. For this work, or, as he expressed it, "for the word of God and for the testimony of Jesus Christ" (1:9), he was banished to Patmos, a barren rocky isle, belonging to the group of volcanic Sporades, in the Aegean sea. But, in his penal retirement he was not forgotten. His Lord had need of him still. If he could not preach, he could prophesy.

To him, there, the book of Revelation was divinely communicated, in which he was commanded to write "the things which are, and the things which shall be hereafter" (1:19). In the first three chapters he writes the things which are—a portrayal of the then present state of the church, in which are the epistles to the seven churches. Thence, and on through the twentieth chapter follows a prophecy of, as is thought, the state of the church through all the succeeding ages till the grand consummation of all things in the final judgment. The next two chapters, which conclude the book, portray the Great Hereafter. Closing the account of the judgment, the apostle begins: "And I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea."

There is a touching tradition which pictures the aged apostle going daily to a rocky promontory, which, as to Prometheus, was his limit, and steadfastly gazing off over the wide waste of waters toward Jerusalem, as if upon his wishful thoughts he might be bodily transported to the loved ones for whom he pined. But wild waves were his prison bars. Hopes fluttered up against them and were beaten back, bruised, exhausted at his feet.

The fact confronts us in this prophetic book that meets us in the Old Testament prophecies, namely, that the circumstances of the prophet color, and become, the medium for the representation of the spiritual truths that he has to present. All through the book you can almost hear the dash of waves. The beast rises out of the sea. The star wormwood fell upon the sea. The destruction of Babylon is prefigured by the casting of a mighty stone into the sea. Before the throne was a sea of fire mingled with glass. The sound of the praise of the Redeemer was like the voice of the many waters of the sea.

As he sat there in sadness and separation, his troubles largely grew out of the fact of the sea. And when, at the close of the book, he pictures the bright and blessed time hereafter, and tells us there was no more sea, I cannot think that he is giving us the physical geography of the future world, but rather that he simply means to teach us that those ills which the sea symbolizes shall be no more. So then, instead of regarding the text as a hieroglyph to be translated by the aid of physical facts, let us take it as a celestial symbol, and seek the spiritual truths which it shadows forth.

The voices that I hear coming up from the sea speak to me of conflict, of unrest, of imperfection of knowledge and of separation. The

text, then, is the revelation of a heavenly future when there shall be no more of these.

1. *There shall be no more Conflict.*

"The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters, yea than the mighty waves of the sea (Ps.93:3,4). Thou "stillest the noise of the seas, the noise of their waves and the tumult of the people" (Ps. 65:7). How fitly does the sea, in the dashing of its waves one against another and in its attacks upon the repulsing shore, symbolize human conflicts—of nations with nations, of men with men, of the human will with God, and of the will with itself. The time shall come when there shall be no more of these.

I apprehend that if we should give a closer examination than we have done, we should find that to an extent we have never surmised the conflicts of men have had their outgrowth from, or have been connected with, directly or indirectly, the religious idea. There is a force, silent and unseen, but felt, however, which is working on and on to its consummation. This is the kingdom of God in the earth. Men, sometimes consciously and intelligently, sometimes unconsciously and ignorantly, both as nations and individuals, oppose it. Now they set themselves and take counsel together against the Lord and against His Anointed, saying, "Let us break their bands asunder, and cast away their cords from us" (Ps.2:3).

Again there may not be this conscious purpose, but another rather. But conflict ensues. Behind all visible parties in the world's contests there is a Hand that persists in strength and never wearies, that is fresh when combatant after combatant has sunk in the dust, and that in the end wins for its own cause the victory. So it shall be until the final triumph, when every wave of opposition shall be laid, and there shall be no more sea of conflict among the nations, or of men with men.

What is true in this larger sphere is also true when you come into the smaller sphere of individual experience. There is conflict there. Many a human will is in opposition to God. There is more truth in the term than we are wont to think, when we speak of the kingdom of God, of truth, of righteousness, as a force. We think of them as something passive in themselves, but which may be used to produce effects. No: they are active. Not in the pomp and circumstance of war, but unheralded and still, they come of their own self-motion, and silently grapple with the soul, we know not how, but there they are, battling to compel submission to themselves. They force the everlasting and authoritative ought upon men, an ought which men must without alternative acknowledge or resist. Many do resist, and with self-imperiousness defy the thought and hurl it back upon Him who is its author and ground. And not content with defense, they assume the aggressive with will set against God. Oh the utter vanity and hopelessness of the life which sets itself against the Almighty. Like "waves of the sea foaming out their own shame," beating against the Eternal Rock they shall be forever broken, and even if in their ruin they shall be disposed to evilly will, they shall be powerless to do.

There is also in Christian experience a conflict of will, of the will with itself, or, as we might prefer to say, of the old will with the new. We know somewhat of how the flesh lusts against the spirit, and the spirit against the flesh, and the contrariness of the one to the other; we know somewhat of this law in our members warring against law of the mind, striving to bring us into captivity to the law of sin. And often we feel to exclaim who shall deliver me from the body of this death" (Rom.7:24).

This touch and spot of sin that so soil the white robe of Christ's righteousness, which as the redeemed of God we wear, we shall soon be beyond their polluting reach. This old nature that dies fighting so hard shall die. In the conflict we shall have the victory, we shall come off conqueror through Him that hath loved us.

Tell me, young Christian, you who are in solemn earnest fighting this battle; tell me, old soldier of the cross, you who have long waged this warfare; won't it be a glorious day when you shall stand triumphant above, and this conflict has ceased?

"Courage! fight on for Jesus!
The strife will not be long;
This day the noise of battle;
The next the victor's song.
To him that overcometh,
A crown of life shall be;
He with the King of Glory
Shall reign eternally."

2. *The text reveals a state in which there shall be no more Unrest.*

The sea is a symbol of unrest. The atmosphere may sink into passivity; no longer may stir its heart; the clouds may rest on its quiet bosom, and the trees may sleep in its calm embrace. But for the sea there is no rest; wave succeeds wave; a restless pulse throbs through all its particles.

This is a true emblem of what the human world has been ever since the introduction of

sin. Billow after billow of painful thought and feeling has been surging in rapid succession over the spirits of men. "Oh where shall rest be found, rest for the weary soul." This is the cry with which the generations have vexed the impatient skies; and this mocking answer has, in substance, come back: "'Twere vain the ocean's depths to sound, or pierce to either pole." Earth sighs out, it is not in me.

But let us not mistake just here. I trust there are many in this audience who know of the rest that Jesus gives, even here in this life, and know how blessed it is. Your soul has a sure and steadfast anchorage, but the anchor is cast within the vail. Its flukes take hold of the rock-ribbed fastnesses of the enduring land, and the strong cable reaches out to us on the billow and holds us firmly; still it does not prevent our tossing upon the upheaving sea, any more than the thrice-anchored ship is kept from tossing on the tide that pulses in and out the roadstead. The Christian is quiet, and yet he is tossing—quiet as to spiritual feeling, yet tossing as to circumstance. He has the rest of an inward peace, yet he is unrestful in outward condition. The strong-hearted Caleb and Joshua marched with calm heart toward Canaan, yet they were at continual unrest by reason of the vicissitudes of the wilderness. Calm in view of expectation, yet disquieted in external state.

As at present constituted, outward circumstance has, for the most part, the more effect upon our life. Physical sense is first and keenest, and the immortal soul must perforce wear fleshly chains and fetters, and share the fleshly vicissitudes.

How unrestful some of you have found your present tempest-tossed state, your longings for the quiet haven attest. How chilling you have found the wintry gales, your yearnings for the summer-land prove. Oh! the wearisomeness of this changing lot. But, friends, this will have its end some day. We shall follow along the cable that holds us to our sure anchor, and by and by we shall slip out of the storm into everlasting quiet and be forever at rest.

3. *The text reveals a state in which there shall be no more Imperfection of Knowledge.*

The sea necessitates imperfect knowledge of a great many things in this world. Think of the countries and climes between which and us the sea rolls, shutting us out from them. We cannot see what is there, or what is going on. The beautiful hills and sunny skies, the gorgeous palaces and arched domes, the brave and the fair, these are all unknown to us. If we meet some chance traveler who tells us of them, or if we read his book, still how imperfect is our knowledge as compared with that derived from seeing with our own eyes.

To my mind there is a touch of pathos in the picture of a boy in the eastern city seeing a huge East Indianman come floating up the bay, and going down to the dock and putting his hand on the hot and blistered hulk to establish a sort of real connection between him and the far-off lands of which he had dreamed. He visits Asia with its jungles and palm groves, the Cape of Good Hope, and the Happy Islands. In imagination he follows upon the stately ship's track—yet how imperfect is his knowledge.

Think, too, of what the sea keeps hidden away in its own depths. What hills and vales, what caverns and shrines, what treasures both of wealth and of love, what life, what death! On its surface there may have been many things we have known and loved, but they have gone down, and are known only in memory and as they were, known now no more.

But suppose the sea could give up its contents, shore be joined to shore, and land embrace land: how our imperfect knowledge would give way to certitude.

In the future world there shall be no more sea to separate us from the things we wish to know, no dark and fathomless depths in which objects of knowledge can be hid. All things shall stand out in the plain revealments of eternity's clear light.

Oh, how imperfect is our knowledge here—our knowledge of God and of His ways. "Thy way is in the sea, and thy path in the great waters, and thy footsteps are not known" (Ps. 77:19). "Thy judgments are a great deep" (Ps. 36:6). "Oh the depth of the riches both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out" (Rom.11:33).

And where God's ways touch our own personal selves, how much is unknown, and how often we want to know more. We stand and question and question, and there comes back to us only mocking emptiness, the echo of our own weary voices. Often we wish we had the power to extort from the dumb lips of silence the secret mutely held within. No answer comes. But can we not believe it is best so? Shall the dear heavenly Father fling blindness into our eyes when it were best that we should see? I cannot believe it.

There is a mountain pass in Switzerland over which the traveler is conducted blindfold. If he caught but one bewildering glimpse of the chasm below, he might lose his footing and

plunge into the abyss. So, as God leads us along the perilous edge of earthly circumstance, it must be a wise love that conceals from us the knowledge which might bewilder us, and make us stumble and fall. If we find it hard to believe that it is best so, we can at least console ourselves with the thought that in the future world the unknown shall be revealed, the inexplicable here, explained. Says Christ, "What I do thou knowest not now, but thou shalt know hereafter."

What wisdom will come with death. Said a dying Philadelphia minister, "I move into the light." When the first light-beam of heaven falls upon us, much of earthly ignorance will be utterly illumined away. Those problems which so fill our minds may perchance be seen through and by the first glance from our changed position.

Let the thought that you shall be satisfied there, by anticipation satisfy you here. Those who have been stopped short by an unseen Hand in the career upon which their heart was set, shall yet see that Hand and acknowledge its kindness. Those who seem to have been thwarted in every undertaking and have felt that it was all wrong, shall yet say it is right, just right. Those who have been shattered by loss shall yet feel to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." The bride that knelt at the altar, her hopes all standing out with the brightness and distinctness of the stars in the clear heavens, and has seen them one by one fade out into disappointment until perhaps there is left as her only cheer the light of the star of Bethlehem, shall yet say, it is well. The mother, whose arms were just bending to receive to her bosom a little life and has had them fall vacant, and her heart heave with a cry she could not utter, shall yet see why that little light went so untimely out and shall cheerfully say, "Even so, Father." And those who have received a life only to have it early snatched away, shall also say, "Even so, Father, for so it seemed good in Thy sight," seeing the reason why it was good.

You who have planted the willow and do even yet as you visit it water it with your tears, shall see its bending branches wave as the tree of life. There we shall see light in God's light; the imperfections of our knowledge shall give way to complete knowledge, and we shall know even as we are known.

4. *The text reveals a state in which there shall be no more Separation.*

Spread a map of the world before you. For every ten miles of land there traced, there are in like manner twenty-seven miles of water. You will not find the land all together in one connected mass, but separated into islands and continents, country standing apart from country, separated by the sea.

Not to speak of the necessities of the material world to which the sea ministers, I have often thought of its relation to the development and discipline of mankind through the ages. While mankind was together in one mass, the ratio of their progress in wickedness was something appalling; and the flood came to sweep their wickedness away. With a new start after the flood, the old experience was repeated. Then came the confusion of tongues at Babel, and with it an irresistible segregation tendency. Farewells, separations, migrations; and mankind was scattered across lands and seas into all parts of the earth. Finding a habitation and seeking to establish a name, they began the course of tribal and national development, the tracing of which ethnography is the science. Now they could not corrupt one another as before, when they dwelt in the mass. They were placed in the most favorable circumstances for developing the good that was in them, and the seas placed barriers between them which effectually kept them apart.

Thus it was while they were receiving the education and undergoing the discipline which were to fit them for enlarged and helpful intercourse with each other. Up to this point the sea was a benefit, but you readily observe that beyond this it must be a hindrance. At about this stage of development two remarkable facts are noticeable; first, there was a wonderful improvement in shipbuilding and navigation to bring men together, and, secondly, Christianity arose and became a power to check the evil tendencies of men, and to work to mould them into harmony and helpfulness when they came together. So, while the separating sea was early an incalculable good, it became in the course of time an ill; and in proportion as that ill is overcome shall we approximate to that good which shall prevail when there is no more sea.

But that will not be in this life. While the sea rolls its waves, kindreds, tribes, tongues and peoples shall be kept apart. A higher plane is required to complete and perfect the work begun on earth. In heaven alone will the confusion of tongues be repealed, and earthly destructions abolished. There shall be no more sea, and all shall be brought together in one.

How the sea interrupts the communion of friend with friend. That is a touching picture which the poet draws of the young mariner off on the other side of the sea. In his

swinging hammock he lies dreaming. He dreams of home.

"The jessamine clambers in flower o'er the thatch,
And the swallow sings sweet from her nest in the wall;
All trembling in transport he raises the latch,
And the voices of loved ones reply to his call."

But he only dreams. Ere the morning comes he finds his last resting place upon a bed of coral and amid the green sea-flowers below.

In a western city a gentleman from Holland delayed his departure for home that he might carry his little grandson in his arms to the sanctuary to receive the sacred waters of baptism. A few days after, he left with his daughter for his native land. The vessel in which he sailed struck upon a rock and sank with all her passengers and crew save one. That grandfather and his lovely daughter sleep beneath the waves of the sea.

As one has said, "Every swell of the heaving storm shapes a grave; and could we still the wave and descend into the deep, there might we see far down, pillowed on the silvery sands, rows of sleepers who perished in the storm, or in the shock of battle, or dying of wasting sickness far from land, were heaved overboard when all was calm and fair. There might we see loved forms for whom many a fond heart has yearned for years with the hope that keeps alive despair. There are no flowers to deck their bier, no friends to come to their resting-places to awaken sad memory, and open the fount of tears afresh. The ocean alone decks their grave with gifts of pearl and shell, and wreathes their brows in sea-weeds rare. The ocean alone sheds the salt tear over them and murmurs their ceaseless requiem."

But the sea shall give up its dead, and the graves of earth shall yield their treasures. Loved forms, long separated, rendered all beautiful with a glorified immortality, shall in that day meet to be separated never more. But ere the resurrection and the consequent completion of our being, the gates of the spirit-world stand open, and the spirits of those who have gone on before look for and await the arrival of loved ones still on earth.

I have somewhere read that on the shores of the Adriatic Sea, the wives of fishermen whose husbands have gone far out upon the deep, are in the habit, at eventide, of going down to the seashore, and singing, as female voices only can, the first stanza of a beautiful hymn. After they have sung it, they attentively listen, and by and by they hear answering back, borne by the winds across the desert sea, the second stanza, sung by their gallant husbands as they are tossed by the gale upon the waves.

Methinks there are those who come down to the borders of the celestial land and sing heaven's song to us who are far out tossed on life's billow. Have you never heard it, my brother, calling to you, wooing you upward? Listen, and you shall catch its notes. Answer back that you are coming, coming. By and by your voyage will be over, and you shall quit the wave. Home! home! Conflict ended! Unrest ceased! Imperfection of knowledge gone! Separation no more!

"And there was no more sea."

FLASHLIGHTS

By the late Edwin Whittier Caswell, D.D., Middletown, Delaware

The Foundation of Faith.—Psalm 18:46.

If the sad company that wended their way to the sepulchre of Jesus on that memorable Easter morning and were hailed by the angel: "Why seek ye the living among the dead?"—if Peter and John after verifying the resurrection of the Lord—if the whole company of the disciples among whom the risen Lord appeared suddenly on the evening of that day had searched the literature of their church for an appropriate expression of the joy that was surging in their hearts at the sight of their beloved Master, they could not have found a more fitting one than this jubilant cry of David.

May not we who are always reading the Old Testament in the light of the New thus greet the victorious Champion of our cause as we bend in glad contemplation over the mighty miracle of his resurrection? His death was a sore trial to the faith of His followers. Think of Cleopas! His return to life must have dissipated any doubt that existed anywhere in His divine personality and His redeeming work. This living Christ is the God of our salvation. The Father has sealed the mission of His Son with His unmistakable approval by bringing again from the dead that great Shepherd, our Lord Jesus Christ. In the rising of the Lord our faith finds its granite foundation. Without it our faith would be vain; we would yet be in our sins. Now that He has proven that He could not be holden by death, He is become the Rock on which our confidence and

hope settle. He quiets our palpitating hearts, He bears up our trembling faith, He revives our dying hope, with the assurance: "Because I live, ye shall also live."

Life Through His Death.—Romans 5:8.

A great sinner was once saved by having this sentence flashed upon his soul: "He died my death for me that I might live His life for Him." Jesus died that He might save us from the death that never dies and give the life that lives forever more. He paid all the debt you owe. His blood washes white as snow.

Herodotus tells us that when Cyrus, on his way to India, captured Tigranes and his army, he compelled him to surrender all his kingdom for his life. Cyrus then asked Tigranes how he would redeem his father and mother. He immediately offered for them all his remaining treasure, and they were ordered to stand aside. Then came another awful question. "With what will you redeem your wife?" A look of horror flushed his noble face. At last, lifting his head, he exclaimed, "O Cyrus, I will redeem her; I will die for her if you will restore her liberty." Cyrus, greatly moved by the heroic words, ordered the immediate release of both. In the evening Tigranes said to his wife, "Were you not struck by the noble appearance of Cyrus?" "No," she replied, "I was not looking at Cyrus." "To whom were you looking?" She pressed her hands to her bosom, and with eyes streaming with tears replied, "I was looking at the man who offered to redeem me with his life!"

One day we shall see the face of Him who not only offered, but did give His life for His Bride, the Church of the living God. No other attraction will be like Him who died for a race, that they might be able to exclaim, "I know that my Redeemer liveth; though once he was dead, yet now he is alive froever more!"

Disbelief and Destiny.—Isaiah 55:6.

While Aaron Burr was in college, an extensive revival prevailed among the students. He was one of four who refused to be influenced for Christ. He shook off all religious impressions at the turning-point of his career, choosing the downward path of licentiousness, unbelief and infamy. When fourscore years of age, people would point the finger at him on the streets of New York City, saying, "There goes Aaron Burr, the murderer of Hamilton, the betrayer of hearts, the traitor to his country and his God." Burr was a man without a country, without a friend, a moral derelict, floating, drifting aimlessly upon the sea of time.

Think what he might have been if, with his splendid talents, he had taken the path to glory and to God; if he had listened to the Saviour's voice, "Come unto Me and I will give you rest."

"Art trou weary, art thou languid, art thou sore distressed?
Come to me, saith One, and coming, be at rest.
If I ask Him to receive me, will He say me nay?
Not till earth and not till heaven pass away.
Finding, following, struggling, keeping, is He sure to bless?
Saints, apostles, prophets, martyrs, answer, Yes."

Today is the seeking-time; tomorrow your destiny will be fixed. Eight millions of people will die this year. You may be one of them. What will your soul-harvest be if you continue in the way you are now going? When Jesus knocks, will you again slam the door in His face and say, "When I have a more convenient season, I will call for Thee"? The next tick of the clock, you may be in eternity.

The Way, the Truth and the Life.—John 14:6

If there are souls today like Thomas, doubtful about whither Jesus went and the way they are going, Christ's reply ought to settle all such fears. "I am the Way, the Truth and the Life." Jesus intimated, "Though I shall be absent from you, I will be present in the Comforter. I will be the Way to the Father's house. Therefore, follow me, and you will never be troubled. I am the Way to God, for I am God. I am the Way home, for I am the Home. You need not seek a terminus, but the eternal Way, for we are going on together forever. There can be no other way, for I am the Truth and the Life."

What Jesus said and did in three short years are not only truth and life, but He is all the unexpressed, infinite truth and righteousness. All wisdom and knowledge find their source in the fastnesses of his Godhead. He is the Doctrine and the Life, Author and Lover; His lips speak what His life lives; His miracles witness to the truth; His love imparts the truth; His death meets the law of truth and justice. He is full of grace and truth; dwelling in Him and He in us, we realize enough of the truth about the future life to satisfy the soul. Without Christ the curtain shuts down, the horizon is a little circle; with Him it is limitless, evermore glorious. What is your life? Happy are you if you can answer, "For me to live as Christ; to die is more of Him, to be going on with Him forever."

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

Christ's Mission to earth touches every phase f human life. Jesus was with His disciples in e home and out of the home, on land and sea, joy and in sorrow, in safety and in danger, hen perplexed and confident, when weary and sted, when well and ill. He never failed em; and now the risen, exalted, triumphant hrist is far more to every believer.

The Untraceable Christ

John 6:16-40

The disciples on the east side of the Sea of iberias went down to the shore, and took a oat to cross over to Capernaum. Jesus was ill up in the hills; and it was dark. In the idst of the sea Jesus came to them, leaving no ootprints. He glided to them upon the sur-ace, and was with them, though they could ot tell how He came. The multitudes at Ca-ernaum were puzzled, for they knew that the isciples had left the shore just by themselves. Rabbi, when camest Thou hither?"

In a much larger degree than when He was n earth Christ appears when and how He leases. He often surprises His disciples in this wentieth Century. When least they expect im, He is near and they recognize His pres-nce. His Providences are past finding out. He plants His footsteps in the sea and rides pon the storm."

Many today ask, "Where is the Christ? If od is in His world, and all is well, how comes ne wreck of human life? As many are killed early by automobiles on the highways of peace s were shot down in the World War. The errific tornadoes and devastating earthquakes estroy men, women and children. The hurches are seeking to save the souls of man-ind; and yet the devil is rampant, seducing ountless millions, killing God's best workmen, nd blocking the plans of the good and the true or the uplift of humanity. Where is God?"

God's ways are inscrutable. His plans are eyond us. He is withholding His power and isdom, drawing the forces of Satan into am-ush. When Christ appeared on earth and in he wilderness of temptation determined His ission and the manner of its accomplishment, He staked His life and the reputation of God lmighty on the absolute coming of His King-om in earth. "He set His face steadfastly to o up to Jerusalem." Today He turns not back.

Jesus said that even He did not know just what God would do. The disciples are work-ing under "sealed orders," as the ship of the Kingdom set sail under "sealed orders." Yet we are confident that God makes no mistakes. Even Satan does not know God's plans; and he is continually outwitting himself. In God's own time and way His purposes will be per-fectly consummated.

Christ the Bread of Life

John 6:41-59

Christ's Mission was not destructive, but constructive. "I came not to destroy but to fulfill." He came not to poison but to feed, to build up, to edify, body, mind and soul. "I am the Bread of Life."

The Jews were familiar with this figure of speech. Their teachers were continually speak-ing of eating truth. This meant accepting the truth, believing the truth, and living the truth. The reason they said they could not understand was they did not want to understand. An in-telligent person can play the fool when it suits his purpose. Jesus saw through their guile.

Jesus emphasized the truth that not only His words but also His life were together His Gos-pel. He lived what He taught. He not only incarnated God, but He incarnated truth, in-carnated His doctrines. If they accepted His teachings they must accept his life. His acts were the fruit of His life, which He taught. So He put it in this way, "Except ye eat the flesh of the Son of Man and drink His blood, ye have not life in yourselves."

"I am the bread that cometh down out of Heaven." "As the living Father sent Me, and I live because of the Father, so he that Eateth Me shall live because of Me." Moses was only the agent, and it was really God who gave the manna to the Israelites. Now He giveth the true bread.

Manna bread is for the body and perishes with the using; but the Bread of Life is for the soul of man, and it is eternal. "This is the bread that cometh down from heaven, that a man may eat and not die." When Jesus was tempted He would not forfeit the bread of heaven for a loaf of bodily food. Yet many people in America are doing this very foolish thing, and yet are priding themselves on their sagacity. "Your fathers ate the manna in the wilderness and they died."

Christ Tests Spirituality

John 6:60-71

"This is a hard saying. Who can hear it?" "Upon this many of His disciples went back, and walked no more with Him." Any crowd will always draw with it those that are no real part of it. The unthinking always like a crowd, and when they are made to think they fail, and fall out of line. Jesus was now popular; and some chaff went with the wheat.

If a preacher gives addresses on literature, the literary will be attracted. If he speaks on science, some would-be scientists may flock to hear him. If he talks on "the black art" the curious may hear with open mouth and big ears. But let him preach a spiritual Gospel, and many cease to be interested. A minister of the Gospel should be sure of his mission.

When Jesus saw that some murmured, He added acid to His test. "Doth this cause you to stumble? What then if ye should behold the Son of Man ascending where He was before? It is the spirit that giveth life; the flesh profiteth nothing; the words that I have spoken unto you are spirit and are life." Then He turned to His true disciples, "Would ye also go away?" They stood the test of spirituality. "Lord, to whom shall we go? Thou hast the words of eternal life."

"We have believed and know that Thou art the Holy One of God." Christ is the supreme test of spirituality. He is the impersonation and incarnation of God, who is a spirit, bringing spirituality into a concrete form, knowable by man. Many who cannot accept orthodox theology, who do not call themselves even Christian, yet understand Jesus and believe in Him, and follow in His steps. Mahatma Gandhi and Rabbindranath Tagore are far better Christians than many that belong to a Christian Church.

Jesus pictured the Judgment Day in vivid language, plain to even the unlettered. "Inasmuch as ye have done it to them, ye have done it to Me. Come ye blessed of My Father." (Matt. 25:34.) We all shall be judged by the spirit of our life, as voiced by our habitual acts. "The mind of the spirit is life and peace." (Romans 8:6.)

Unbelieving Brothers

John 7:1-9

"Even His brethren did not believe on Him." The other sons of Mary did not stand the test of spirituality. Outwardly Jesus seemed like one of them; and they failed ot see the spirit of His life, which separated Him from them by a great chasm. They failed to appreciate Him. Jesus said, "A prophet is not without honor save in his own country and among his own kin."

Most of the Jews did not believe on Him because they knew He was a Jew, and therefore they thought He must be like themselves. Jealousy kept them from believing His high claims to special relationship with God. "Is not this Joseph's son?" (Matt. 13:55.) The people of the world today, being unspiritual, cannot understand how Jesus could be God's Son; and so they believe that He was only a man, like themselves, "the Man of Galilee."

Possibly all His brothers according to the flesh afterwards came to believe on Him. One, James, became an apostle. (Gal. 1:19.) We should be slow to condemn anyone for lack of faith in Christ, because they may be groping after the light, trying to learn the truth about Him, ready to accept Him.

Josephus, the Jewish historian, ignores Jesus, simply because he did not believe on Him, did not understand Him, and hence thought Him a mere pretender. This negative evidence is worth nothing.

The brothers in the home at Nazareth urged Jesus to go up to Jerusalem, and show what He could do. The world often makes unreasonable demands upon Christians. Their advice is worthless.

* * *

Enthusiasm and Hope

The word "enthusiasm" does not occur in the Bible. The common equivalent in the Old Testament is "zeal," but its closer New Testament synonym is "hope." We wonder at times at the emphasis the Scriptures put on this word. To us it seems a mere frame of mind, a vague expectation, which may or may not be justified by future events. Hope, as a word, has sadly degenerated in meaning, and is now only a half-way house between optimism and pessimism. "I hope so" generally means "I'm afraid not." True hope never strikes a despondent note. It si the connecting link between faith and love. Itself the blossom of faith, its fruit is love; it rests on certainties and finds expression in realities. Born of strong conviction, it reaches maturity through works which are the logical outcome of those convictions. Hope makes faith vigorous and love efficient. Without it, faith is but a name and love a sentiment. Hope is the firing line and not the last ditch.—*J. Frederick Berg, D.D.*

OUR SERIAL

Jungle Poison—A Novel Reflecting Present Tendencies

By Professor Glenn Gates Cole, Wheaton, Illinois

Does it occur to you that your risk is as great as ours? Every great friendship ever formed, in its inception was experimental. Damon and Pythias, David and Jonathan, are but types of thousands of just such cases. But even they came to their famous fellowships because they were willing to begin by taking each other on faith.

Chapter XVI

The Completion of the Cure

THE sixth week of Harold's pilgrimage in quest of health had come. He should have ceased his wanderings and returned to help his father in the store; but there appeared to be some nameless longing in his nature not satisfied. So he determined to continue on his way a few days longer, hoping that this unknown longing might cease, or at least disclose what it was.

One balmy afternoon as he lazily wandered along a brick road winding in and out among the hills fringing a lovely valley, a sharp curve brought him in sight of the most beautiful vista he had seen in all his wanderings. He paused in rapture, every fiber of his aesthetic nature wide awake and responsive.

The road ahead wound with graceful curves down a hill into a narrow valley, across a little bridge and up the other side, disappearing around the base of a hill, rising higher toward the left. Among the trees he saw evidence of a small village nestling at the foot of the hill. But directly opposite his position, and on the crest of the hill, was the object which not only lent the finishing touch to the scene but stirred his curiosity and surprise to its limits.

It was a group of dull red brick buildings; some new, some old; some bare, some ivy-covered; with windows of uniform architecture, but of surprising difference in size. From among them two high but beautiful towers pierced the sky above the green background of oaks. He had seen just such pictures of English country communities, but it was the first approach to such that he had ever beheld in American scenery.

He hardly realized how it was, but it slowly dawned on him that here was a small college such as has given to America its leaders and statesmen. He well knew, despite the great pretensions of the larger universities, that America was largely what she had become through the contributions that such institutions had made. As a corollary he realized that what great evils America faced in the present were due to the fact that she refused to look longer to this source of supply for leaders.

A typical American college!

After feeding his love for the beautiful and exercising his awakened thoughts for some time, he followed the brick road down the incline, across the willow-shaded bridge, wound up the grade, around the hill and entered the village. In answer to an inquiry a passing boy informed him of its name, and stopping, he looked up at the towering buildings above the village, and repeated:

"Nazareth college! And where have I heard that name before?"

He was surprised to find that although a college town, Nazareth had no hotel; but there was a boarding house, and to this he was directed. As he started to locate it, a powerful roadster came down the street, turned in toward the curb opposite him and stopped. The driver was a pleasant-looking man of some thirty years of age, possessed of an athletic build, and an appearance of jovial, though scholarly habits. For an instant he swept Harold who had stopped to appraise the good points of the roadster, and then he began:

"Hiking or tramping?"

"Both," replied Harold.

"How far have you walked?"

"Have kept no record, sir."

"How long out?"

"Six weeks."

"Health?"

"Yes; physician advised it."

"Breakdown?"

"Yes."

"Student?"

"Yes; but breakdown was not from overstudy."

"Of course not; never saw a real student

who would own to it. But what did cause it from your point of view?"

"Loss of faith in humanity; a shock to my confidence."

"Sad case, boy, if that be it. You appear in good health now."

"Yes; feel fine, physically."

"How about the faith?"

"A sort of suspended animation, I guess."

"Here, this will never do! With a whole world full of good people, and thousands who are worthy of all confidence, you have got to change that attitude. If it is the shortcoming of a trusted friend, we shall find new friends for you of the right kind. If it was a love affair, a new sweetheart might help."

Harold flushed. What sort of man was this? His kindly interest was compelling; his depth of sympathy attracting; his assumption of proprietorship was heartening.

"Come, my boy," the stranger continued, as he drew back under the steering-wheel and opened the door, "we'll go up to the bungalow and see if the little wife thinks the guest-chamber can be converted into a harbor for tramps," and a great jovial smile lit up his face. "Come, boy, hop in!"

But Harold did not "hop in." He hung modestly back. But a gleam of friendly interest was in his eyes. "Perhaps," thought he, "this kindly disposed man is assuming too much for granted." And then he said aloud, "Perhaps I shall be in the way. Your household may look upon me as an intruder. In fact, I am sure I ought not to go."

The stranger smiled again. "Your modesty is refreshing. Does it occur to you that your risk is as great as ours? Every great friendship ever formed, in its inception was experimental; Damon and Pythias, and David and Jonathan, are types of thousands of others just as close. But even they came to their fellowship because they were willing to begin by taking each other on faith. My name is Coleman. I am a teacher in Nazareth. Your name is—?"

"Goodwin," replied Harold.

"Now, Mr. Goodwin," the man continued, "Mr. and Mrs. Coleman invite you to spend the coming twenty-four hours beneath their roof. If the experiment is not pleasant all around, no obligations are assumed. But I predict we are to become lifelong friends, and if so, it were a crime to murder such a friendship before it forms."

"Perhaps Mrs. Coleman may see it differently. She may not be pleased to welcome a tramp," he demurred.

Doctor Coleman laughed. "Perhaps she will have an opinion of her own in the matter; she generally does. She is a very independent little woman, and forms her own opinions. But it is not often we find our opinions clashing on any important subject. Now, I have a confidence to impart. This very morning Mrs. Coleman was regretting that the summer had been so monotonous—no visitors or friends have come our way for days. She even feared that we had driven away every friend that we ever had, and had forgotten how to make new ones. 'Do find some one to break into this quietness,' she admonished this morning when I left. 'Bring some one home with you, if it be but an itinerant tin-peddler.' Now, Goodwin, you are my great find. You are to be my itinerant tin-peddler. Come, hop in!"

Harold surrendered and "hopped in."

If he retained any misgivings, they vanished immediately in the presence of Mrs. Coleman. Ten minutes in the cozy living-room of the Coleman bungalow, in the jovial atmosphere of the delightful pair, and Harold was their delighted friend for life. He was the latest of hundreds of young men and women of his own age—that ceaseless coming and going of student-life—which finds in the instructors of our small colleges a personal touch and hallowed fellowship. And never had an abler man and a better woman touched aspiring youth with greater power than these two.

That evening, with the simple meal dispatched, the trio was settled for a twilight chat beneath the charming pergola. The bungalow was on the choice site of the entire locality. Halfway up the hill, and to one side, it was in full view of the college building outlined against the evening sky. Below, the lights of the village twinkled like fireflies, and the encircling sheen of the beautiful Contentnea slowly changed from its mirror depths to inky murkiness, as the twilight clouds lost their brilliant hues and the reflected sunlight faded back to become the sable coverlets of the sleeping sun.

And here, as they sat late into the night, Harold unfolded under their skilled questioning and helpful sympathy the story, ambition and disappointments of his life. And here also in turn he learned much of the life and accomplishments of Doctor Coleman; and had a charming insight into the winsome girlhood, lovely student-life and happy marriage of Mrs. Coleman.

"Mr. Goodwin," said Doctor Coleman, as they were parting for the night, "the Lord Himself has led you to this place. Here at Nazareth He will complete the cure your soul needs. You will enter Nazareth as a student

his September. Here you will find the instruction and leadership on the part of your teachers which will strengthen character, as you extend your knowledge. Here will be found elements which will bring you real culture, and a fellowship with young men, ninety per cent of whom you will be proud to claim for friends, while ninety-nine per cent of the young women you will come to know will prove worthy of every confidence, and objects of every manly ideal of purity and consecrated womanhood which you may form." And then his humor came again to the surface and he added, "As for the latter, you will find Mrs. Coleman a living example, for she was a Nazareth girl, and a type of what they all are—although I have always held, the best of the type."

The Nazareth spirit was at work that night. To be sure, the surging student-body was away, but theirs was a life which left its influence everywhere to touch the downcast soul with an impulse for uplook. And as Harold sank to sleep, Helen seemed afar off, and her sins a burden he could forgive; while Bettie seemed very near, and her sins even more easily forgotten. In his dreams the fair messenger of coming love knocked softly at the doors of his heart. It was the prophetic fairy of the peaceful scenes. All about were the music of the falling waters and the Aeolian strains of breeze-played leaves. Peace and God were there.

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

And now comes Nomogenesis

AND what is the meaning of this big word? According to the book now to be noticed, it means "evolution determined by law." It is from the Greek, *nomos*, law, and *genesis*, birth or beginning.

Through the kindness of Professor George McCready Price, our attention was called to the book by the above title, "Nomogenesis," and we secured it by purchase. Its author is a Russian scientist, Leo S. Berg, D.Sc., who, according to the title-page, is "Chief of the Bureau of Applied Ichthyology and Professor of Geography in the State University of Leningrad." He has his degree of D.Sc. from the University of Moscow.

The book has been done into graceful English by J. N. Rostovtsov. It appeared in the Russian language in 1922, but the English translation has received many additions from the author, and is thus brought as nearly as possible up to date. The translation is published by Constable and Company, London. It is a book of 477 pages, including an extensive bibliography and an elaborate index.

We have not read all the book, but enough to catch the author's fundamental idea, and to be able to say some things about certain points that ought to have immediate attention, in view of the critical situation in this country and other lands at the present time. Perhaps, if it seems to be advisable, we may give further attention to the work in coming numbers of the CHAMPION.

The introduction to the English edition is written by D'arcy Wentworth Thompson, and raises a number of points that are of special interest just now. We do not know who Mr. Thompson is, and nothing is told in the book of his position, but no doubt he belongs to the official scientific class of England. In the bibliography (p. 427) we note that he has written something "on growth and form." But some things he says in his introduction require a few pertinent observations.

Speaking of the blanket-sheet way in which many scientists accepted Darwinism "some forty years ago," Dr. Thompson says (the pronoun "him" refers to Professor Alfred Newton):

"There was no difficulty in Darwinism, either to him or any other sensible man in those days. New developments might haply come, such as Bates and Fritz Mueller had brought in; but they would assuredly be found to fit neatly and firmly, just as these had done, within the four corners of the fabric. The scientific world was convinced by the logic, and content with the simplicity of the Darwinian concept, and its convictions were on no account to be disturbed."

What do you think of that, friendly reader? Have "all the scientists" never been smugly confident before our day, and so sure that they

did not want their primped-up composure disturbed? And it was only "some forty years ago" that "all the scientists" were agreed that Darwinism had been established beyond a doubt and peradventure. "Please name a single leading scientist who does not accept Darwinism," was the proud, cocksure challenge "some forty years ago," just as the lingo runs today among the purveyors of evolution. How history repeats itself! Now note well what Thompson adds:

"Since those days many things have happened, and Bateson has come—and, alas! has gone. It was Bateson, far more than any other, who showed us that there *were* difficulties in Darwinism, that the problems of evolution were far from settled, that the origin of species was, in fact, an unsolved mystery. His study of variations shattered the 'crude belief' that Natural Selection had, of itself, impressed form and symmetry on the organic world. He brought Mendel back from his grave. . . Not the least of his great service was to keep a balanced mind through all the modern welter of experiment and hypothesis, and to remind us that, though our knowledge increased, our ignorance was scarcely diminished."

This English scientist proves that American people, who oppose evolution, had not misunderstood or misrepresented Albert Bateson when they quoted from his famous Toronto address. If natural selection has been found to be inadequate, found to be even a "crude belief," and no other adequate factor has been discovered, and if we never see one species emerging into another today, and do not know by direct observation that such transformation has ever taken place in the past, then, in the name of common sense, how can the "scientists" *know* that evolution is true? Besides, if our ignorance has scarcely been diminished, how can men be so sure of the scientific character of the evolution theory? Surely progress should have been made by all the painstaking efforts and the good money spent by the scientists. If men seem to know less today about the origin of species than they thought they knew in Darwin's day, one would think that they would feel less secure in their belief that it ever took place by natural emergence.

Now we want our readers to ponder the following statements carefully in the light of what Dr. Thompson said as already quoted, and observe whether the evolutionist, wedded to his theory in spite of all the lack of evidence, in spite of the fact that "our ignorance has been scarcely diminished," is what we may call a "tall thinker":

"We know that evolution takes place; the whole world says so; a few wise men knew it long ago, and so might we have done, had our heads not been full of another story told us with matchless skill." Evidently this "other story" means the Biblical story of creation. To continue from Thompson: "But, apart from the cardinal fact itself, I doubt whether there is another aspect of the case on which the world has yet made up its mind. For many a day to come we must continue to ponder and discuss the *modus operandi* of evolution, refer the case again and again *ad avizandum* (as the Scotch lawyers say), and postpone our final judgment."

What is to be thought of such thinking? "We know that evolution takes place," yet there is not "another aspect of the case on which the world has made up its mind!" We must "postpone our final judgment!" The question is, If scientists know so little about it, how do they *know* that evolution takes place? Why not be modest and undogmatic through and through? Why not just frankly say: "It is a theory and we believe it, but we must acknowledge that it has not been proved." The two vital things about evolution are the origin of life and the origin of species. Has anybody ever demonstrated their genesis by empirical observation and experiment? Has any man on the earth ever seen life evolving from non-life or one species emerging from another? No one ever has. Oh, you dear scientists, can't you see the point?

But to show that we have not misquoted or misconstrued our author, we quote further. Our previous quotations were from pages VII and VIII of the "Introduction." The following quotation is from page IX. The author is citing Dr. Berg's contention that species have originated through an orderly process, defined by strict natural laws. Then Thompson adds:

"When we come to search for these laws, we discover our ignorance. Mendel's law we know, but no other so general or so trustworthy. We are fain to eke out our scanty knowledge by invoking principles which we think we recognize, and by using phrases which we can only partly explain. How species are actually produced remains an unsolved riddle; it is a great mystery. Here at least is a conclusion which few men of our time will venture to dispute."

Why, Dr. Thompson, you need to be told that we have men here in America who desire to be looked upon as the "official" attorneys of science, among them Conklin, Osborn, Gregory and McMurrich, who tell us oracularly just how species originated. They say that species originated millions of eons ago by evolution

from an original primordial cell. It is a remarkable kind of logic which leads men to declare that species originated by evolution, and yet they do not know how they originated. But stop a moment and think: if scientists could really see new species coming into existence by natural causes, they would not need to say just *how* it came about. For example, we see an apple seed grow into an apple tree, and we know—not by speculation, but by direct observation—that it does this by a gradual process of development. We know in this case both the *what* and the *how*, the fact and the process—although, of course, there are mysteries about all living processes which we have not deciphered. But here we see the difference between science and speculation.

It is fascinating to see how Dr. Berg himself condemns the Darwinian theory, which all the "leading scientists" once proclaimed as established, and pitied the crass "ignorance" of everybody who did not worship at its shrine. On page XI—the preface—he begins by saying:

"The object of the following pages is to show that the evolution of organisms is the result of certain processes inherent in them, which are based upon law. Evolution is Nomogenesis, development in accordance with definite laws, and not, as was believed by Darwin, development due to chance. In this process the struggle for existence and natural selection possess but secondary importance, and progress in organization in no degree depends on the struggle for existence." Again he says (same page): "But in questions of evolution a further advance is at present feasible only if we lay aside the erroneous assumption that the struggle for existence and selection are factors of progress."

Here are some wholesome truths, which we gladly quote for the benefit of all parties concerned (p. XII):

"I would remind those who may feel indignant at the 'heretical' opinions set forth in these pages, that science should be adverse to dogmatism and to a blind reverence to authority. There is no doctrine, not even excepting the laws of Newton, which is proof against criticism. It is, on the contrary, always salutary to hear opinions which do not conform with those generally held. 'There is always hope when people are forced to listen to both sides,' says J. S. Mill. . . 'The chief duty of a scientist ought to consist, not in endeavoring to prove the infallibility of his opinions, but in being ever ready to reject an idea that cannot be proved, or an experiment that is unconvincing' (Berthelot). Facts, in my opinion, testify in favor of Nomogenesis, and not in favor of the hypothesis of chance."

Then he graciously pays his tribute to the sincerity of Darwin, while he rejects his mode of explaining the evolutionary process. In the body of his work (pp. 2, 3), he pointedly rejects the mechanistic theory of the origin of life, saying:

"But such an assumption is no more justifiable than the expectation of finding in the state of nature a watch, or a steam engine, or a volume of 'War and Peace,' composed by the blind agency of atoms without any intervention on the part of the human mind. So far, at least, the principle of *omne vivum e vivo* alone holds the ground."

If life arise only from antecedent life, how did the first living cells come into existence? It could not have been by evolution, how then? Is not evolution itself cancelled by the principle of biogenesis?

Our author believes in purpose in nature. He says (p. 7): "A living being devoid of purposive structures would be inconceivable." Again: "Purposive structure and action are thus a fundamental property of the living being. This is the point of view I adopt" (p. 8).

One might feel glad for this assertion if it led anywhere in particular. Purpose ought to imply personality and intelligence, if it is used in any intelligible sense. It ought to connote a divine Being somewhere in the process, or at least at its beginning; but we find no mention of God in the text, although we have not examined every page. The words, God and Creator, do not occur in the index. It is strange philosophy that can see purpose in living organisms, their structure and functioning powers, and yet cannot see that personality is required by purpose. That is, no doubt, what our erudite scientist means when he says, "Purposive adaptation is a fundamental property of the living being not susceptible to further resolution into elements" (p. 9). On page 4 he seems to reject Newton's conception of "transcendental fitness"—that is, ascribing the marvellous processes and structures of living beings to "the wisdom and genius of the mighty, everliving Agent." Thus Newton, whether as great a scientist as Berg or not, was certainly a greater and profounder philosopher.

This is as far as we can go at present in our examination of this technical and erudite book. Perhaps we may give it more attention later. A quotation from Cope, given by Berg with evident approval, ought to be pondered by the advocates of evolution (p. 1): "Any theory of evolution which omits the explanation of the *causes* of variation is faulty at the basis."

"What can we Believe?"

OUR attention has been called to an article under the above caption which appeared in the February number of the *Woman's Home Companion,* by Bruce Barton, author of "The Man Nobody Knows" and "The Book Nobody Knows." A woman, who read the first-named book, declared that she had received much good from it. It had given her a new and better conception of "the man nobody knows." Just how she could have gotten anything like a clear idea of such an unknown person she did not say.

However, attractive as was "the man nobody knows" to her, she did not seem to be quite satisfied, and so she came with the question, "What can we believe?" meaning that, if so many things in the Bible and regarding Christ must be thrown into the ash-heap, what is there left for us to accept and cling to? To this question Mr. Barton was asked by the editors of the said journal to reply. He puts his response in the form of a story, the story of a woman's experience; but we need not use valuable space in telling the story. It simply gives the view of Mr. Bruce Barton.

He tells his story in an interesting way. He combines the style of the reporter and the novelist, and therefore uses good literary art. He also says many good things, which all of us believe.

However, the value of the article is sadly marred by its constant flings at the Bible and orthodox Christianity. Like many other rationalists, Mr. Barton has acquired the art of caricature and sarcasm to a high degee, if not to the nth degree. By a dexterous twist of language, he makes certain Biblical narratives and teachings take on an ugly look. As examples we cite his representation of the creation and fall of Adam and Eve, their expulsion from the garden, the destruction of the people in the flood, etc. He satirizes the God portrayed in the Bible; tries to make Him out to be an evil-minded being, but never interjects the thought that He punished people only for their wickedness, and for no other reason whatever, just as does the God of nature in whom Mr. Barton professes to believe. If the God of the Bible sometimes seems to be stern, the God of the natural realm sometimes seems to be merciless. So what is the use of criticising the God revealed in the Bible, when the Bible is the only book that teaches men that God is love, in spite of all the strange occurrences in the world to the contrary? Mr. Barton has to come to the conclusion that it is a good thing to trust God, to believe in Him, and not to become irked and grouchy over His mysterious ways. Then why not trust the God of the Bible who assures us that sometime we shall see all reality "face to face"?

It is strange idiosyncrasy—is this rationalism. It cannot tolerate the God revealed in Holy Writ, but turns right around and creates a God of its own conception, and then falls down before him, and worships and trusts him, whatever he may do. This betrays an element of pride inherent in rationalism and a lack of consistency. Why do we say pride? Because when men worship and trust a god of their own making, they certainly are holding their heads high in air.

Mr. Barton makes a good many flings at creeds. Still, in this article he sets forth a creed of his own with seven articles. Listen: "They are not a creed; they leave many matters unsettled which to other minds are essentially important. But of these seven firm convictions she is sure, and through an active and useful life, as I have said, they have stood the test." The pronoun "she" refers to the woman whose spiritual history makes up his story.

But is not that a creed; yes, a hard and fast creed? "She is sure," "they have stood the test." Christian people who have formulated creeds, not out of their own wisdom, but from the teaching of the Holy Scriptures, would not make any more claims for their confessions of faith.

But what are the articles of this new—not new, but newly stated—creed? They are the following: 1. That there is a God; 2. That "He must be at least as good as I am, for He has created me"; 3. That "there must be some sort of a life beyond the grave"; 4. That "I believe in Jesus" (but it is the Jesus of his own rationalizing, not of the Bible); 5. "I believe in the church"; 6. "I believe in people"; 7. "I believe in God's power to succeed."

These are our friends' pillar-foundations; they constitute his creed. Of course, there is nothing new here. These are not things that "nobody knows." All Christian people believe them; and, moreover, all Christian people since the days of Christ and the apostles have believed them. Why should a Modernist act so wise over these things, when they are the commonplaces of Christian teaching? The present writer has been impressing them on his classes

for many years, and giving much more elaborated arguments for accepting them than Mr. Barton has adduced in this article.

However, the orthodox Christian—that is, the Bible Christian—does not approve of the flings that Mr. Barton makes at the Bible under each head. For example, Mr. Barton's travesty of the God of the Old Testament as a God of failure is most reprehensible. On this head Mr. Barton says that he believes in a victorious God. He means the god of evolution. But how many failures has this god made in the development of rational beings through millions on millions of years. It is a dismal fiasco and a process tedious beyond endurance compared with the discipline through which the true God has led man for a comparatively few thousand years. A god who could not do better in millenniums upon millenniums than has the god of evolution, is not likely to win much confidence and respect.

But the God of the Bible created moral agents, enduing them at once with rationality and freedom, and therefore, as He had respect to their volitions, the process necessarily had to be slow. Not so with the god of the evolutionist. His god purposely elected to institute the whole wearisome process, and he worked with mere mechanisms, too, for untold ages, and not with free moral beings!

Nor does the Christian believer go through the gospels, and pick out the sweet and suave things that Jesus said and did, and reject the rest of the record. No; the evangelical Christian also accepts the stern rebukes that Christ pronounced upon sin, because He who came from eternity knew the depth and destructiveness of iniquity. He warned sinners out of love and holy concern; He did not preach soft things and thus deceive people regarding the real nature of sin.

According to Barton, you do not need to believe in the virgin birth of Christ. As to miracles, "Jesus Himself seemed to regard them as incidental," says our author. "He sought wherever He could to avoid them, and frequently warned those whom He healed that they should say nothing about it."

Such language proclaims lack of technical knowledge of the very gospels the writer assumes to criticise. There were a few times when Jesus, for sufficient reasons, did not want people to depend too much on His outward miracles; but there were other times when He appealed directly to them as proofs of His divine mission in the world. For instance, when John the Baptist sent his disciples to ask of Jesus whether He was the Messiah or not, Jesus replied by referring John to His miracles, among them the opening of the eyes of the blind and the raising of people from the dead. At another time, right in the presence of the unbelieving Jews, He said, "Believe the works" (John 10:37, 38). Again: "If I had not done among them the works which none other man did, they had not had sin" (John 15:24). Consult also the following: John 5:20, 36; 7:3, 7; 10:25; 14:12. On the day of Pentecost Peter referred to the "signs and wonders" which God wrought to authenticate Christ as the Messiah (Acts 2:22).

But enough! Mr. Barton's article puts him in the rationalistic class. He has concocted a creed of his own, and of course, like all his school, he admires it very much. He has fixed up a god that suits him, and naturally he falls down and worships the god thus made in his own image.

A List of Liberalistic Books

IN SOME of our exchanges, even some that are evangelical, we find the following heading, which on the face of it seems to look innocent enough:

"A list of the twenty-five best religious books as selected by the judgment of fifty-three leaders in the country, with the co-operation of the School of Education of Northwestern University."

Then follows the list of twenty-five. On this matter our conscience impels us to offer a clear note of warning. In the first place, the Northwestern University, Evanston, Ill., is known to be notoriously liberalistic, as is also Garrett Biblical Institute, located in the same city. Anything, therefore, that comes from that source is likely to be surcharged with liberalistic thought.

The list of books recommended proves that our judgment is correct. We are acquainted with all but two or three of the books in this remarkable roster, and we know that every one takes the liberalistic position. There is not a soundly evangelical book in the list; not one that upholds and defends the theology of any of the evangelical denominations, among which we may mention the Lutheran, Presbyterian, Methodist, Baptist and Episcopal churches. If what the authors of these books teach is true, the great Protestant denominations ought at once either to scrap or radically revise their confessions, their forms of worship, their prayer

books, their glorias and their whole hymnology. The books are destructive of the evangelical faith, and are a part of the present liberalistic propaganda, with its subtle methods, and constitute a fruitful cause of strife in the church of God.

Suppose we notice some of the books here listed. There are three of Fosdick's works, namely, *Christianity and Progress, The Modern use of the Bible,* and *Twelve Tests of Character.* Think for one moment of recommending, or at least advertising, such a book as the second one mentioned, a book which rejects the miracles of the Bible as "outmoded categories," treats the atonement of Christ in the same way, and which goes boldly through the Bible with the hacking rationalistic penknife! In the list are also the following: Abbott's *What Christianity means to Me* (a pitiful reduction of the Christian religion to the proportions of a rationalistic mind), Dean Brown's (not Browne) *Why I Believe in Religion* (full of vicious digs at creeds and orthodox religion), Macintosh's *The Reasonableness of Christianity* (as bad as the rest), Shailer Mathews' *The Faith of Modernism* (a hectic attack on many evangelical beliefs), Merrill's *Liberal Christianity* (as un-Presbyterian as it is anti-evangelical), and Tittle's *What must the Church do to be Saved?* (according to this author, she must give up her orthodox confessions). Other authors in the catalogue are the following well-known liberalists: Bosworth, Coffin, Ellwood, Gilkey, Glover (who recently attacked Dr. R. D. Wilson), and Dean Inge (constantly assaulting the evangelical doctrines). Rufus K. Jones has two books to his credit in this list; but Jones is a Quaker mystic who often places his mystical experiences above the Bible, as has been the case with false illuminism through the ages.

Is it part of the sly policy of the Modernists to get orthodox periodicals to publish this list without comment in order to advertise their literary wares? Are they making good evangelical people, innocent of any evil intentions, their catspaw? Evangelical editors ought to be on their guard, and when they receive the above-named list of books, they should examine them carefully, and then write a critical survey of them, pointing out their radical and modernistic character. We sound the note of warning. Eternal vigilance is the price of our Christian liberty and heritage.

Commending a Great and Good Book

By W. Maslin Frysinger, D.D., Healdsburg, California

(NOTE:—Although Dr. Wilson's book has been reviewed in a previous number of the CHAMPION, *we desire to help to extend its circulation and influence as much as possible, and for that reason we gladly welcome Mr. Frysinger's excellent contribution.)*

PROFESSOR ROBERT DICK WILSON, of Princeton Theological Seminary, who has spent thirty years in study and research, covering some forty-five languages and dialects, has just issued a volume entitled, *A Scientific Investigation of the Old Testament,* in which he has confirmed the accuracy and inspiration of the Old Testament Scriptures in a most remarkable manner. Unlike the destructive critics, he confines himself strictly to the rules of evidence established by legal science. His method of investigation is in accordance with "the evidential system of jurisprudence," while that of the hostile critics is "the inquisitorial system."

The latter assume the very same attitude toward the authors of Old Testament documents, and the documents as well, as that of an officer of the law who would regard an accused person as guilty until he was proved innocent, the reverse being the only just standpoint to assume.

Professor Wilson devotes the larger part of this critical investigation of the Old Testament to the discussion of the text, grammar and vocabulary—of the text, as to its genuineness; of the grammar, as to whether the forms and syntactical constructions of language correspond with the periods in which the several books claim to have been written; and of the vocabulary, as to its bearing on authorship and general reliability. His exhaustive treatment of these essential points proclaims him one of the world's greatest scholars and one of the highest authorities on Semitic philology. In each of these fields of discussion he utterly routs the destructive critics, especially those of the Wellhausen school. In fact, his expositions amount to demonstrations, and make the objections urged against the infallibility of God's Word appear like child's prattle.

To these linguistic evidences he adds others confirming the chronology, geography and history of the Old Testament Scriptures, and brings his argument to a climax by saying: "We must emphasize briefly the strongest bul-

vark of them all, the undeniable uniqueness nd superlative clearness and importance of the eligious ideas contained in them."

This great book, by one of our greatest liv- ng scholars, is designed to bring before men of the highest education the most convincing evidences that the Old Testament is a divine revelation. If it were read by every college professor of our country, it would bring about a revival of faith in God's Word which would dissipate the clouds of unbelief that overhang Christendom, and flood the world with the light of heaven.

Professor Wilson concludes his learned and devout volume with a prayer that it may strengthen the faith of believers, and then expresses a hope which all believers ought to share, "that more of those who have been appointed by the church to teach its history and its doctrines should devote their time and energies to the defense of its great and fundamental, unique and outstanding facts and implications, rather than to the picking of flaws in the garments of the prophets and to the punching of holes in the robe of Christ's perfection."

Reviews of Recent Books

The Truth of Faith. By John A. W. Haas, D.D., LL.D. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. $1.00.

A most refreshing book is this last one from the mind and heart of our friend, Dr. Haas, president of Muhlenberg College, Allentown, Pa. We do not know an up-to-date volume that more successfully and livingly correlates the whole teaching of the New Testament regarding the fundamental doctrines and principles of Christianity. The author shows that these teachings are a solidarity; that all of them belong to the organism of Christianity; that not one of them could be removed without doing serious violence to the system itself. These positive constructions, presented with the minimum of polemics, constitute one of the best ways of upholding the Christian faith in its integrity. They show the sweet reasonableness of the gospel. They also reveal its appositeness to human need. Nothing can be more engaging and convincing than simply the positive presentation of the New Testament system of truth in its organic unity. It makes that truth so precious and appealing that one feels in his soul it must be true; if it were not, the whole world would seem to be irrational, for the most rational thing ought to be true, if this is a rational universe.

Not a doctrine of the New Testament is rejected or weakened in this timely volume. The true humanity and deity of our Lord are presented in their New Testament fullness. The virgin birth of Christ is accepted *con amore,* and is shown to be necessary to a real divine incarnation. The substitutional atonement is upheld and its Biblical basis cogently presented. The supernatural element in the New Testament system is joyfully presented. The doctrine of Biblical inspiration is set forth in a most satisfying way, both its divine and human elements being acknowledged. In this book you will find the great experience of justification by faith and salvation by grace upheld in all their fullness and in the centrality of their importance. How beautifully, too, the eschatology of the Bible is presented, ending the volume in a climax. This book would make an excellent textbook for classes in Biblical theology, but it is no less helpful for general reading. Just what the New Testament teaches in coherent form, order and unity—that is the sum and substance of this work.

An Outline of Christian Doctrine. By Werner Elert; translated by Charles M. Jacobs, D.D. The United Lutheran Publication House, Philadelphia, Pa. $1.00.

With all its simplicity of language and its omission of technical theological terms, this is a profound book; not because it is obscure, but because it deals with deep problems and plows deep in its treatment of them. Dr. Elert is one of the younger Lutheran theologians of Germany, and is a professor in Erlangen. The translation has been made by Dr. Jacobs, President of the Lutheran Theological Seminary, Mt. Airy, Pa., from the first edition, to which the author furnished some revisions and a new preface. It is true that the author presents a new approach to the problems of theology; yet, as far as we can see, he reaches the same conclusions as do the older Lutheran theologians. It is not so much a Biblical theology as a reasoned process by which the author arrives at the conclusion that the Bible teaches the true world-view and plan of redemption. For example, take the doctrines of substitution, grace, justification (other doctrines and experiences might just as well be cited), and how beautifully the rational process confirms the Biblical teaching!

The profound impression made upon us in the reading of this important contribution is

this; a capable evangelical theologian can give us a new and modern approach to Biblical doctrines, backed by depth and scholarship, and yet remain true to the fundamental faith and even make a powerful apologetic for it.

We have no criticism to offer. The use of the word "fate" by the author—or, at least, by the translator—sounds strange to our English ears. Probably it is *Schicksal* or *Schickung* in the German, and we almost wish a better word than "fate" could have been found in the English; but we have not been able to find one. It is not used by the author in the sense of pure fatalism, but evidently means the sum total of all the forces that affect human life outside of God and human freedom, but which, according to the gospel of Jesus Christ, can be overcome and controlled by the gracious sovereignty and redemptive grace of God working in and through the human will. Were it not for the grace of God and man's own will, the human family would simply be the football of fate. We hope we rightly apprehended the author's meaning. The reader who desires to do some real thinking and see how an evangelical system of theology can be developed by a new approach should get this book.

Names of Jesus. By Walter Krumwiede, B.D., S.T.M. The United Lutheran Publication House, Philadelphia, Pa. $1.00.

After all, there is something in a name—at least, very often. Many of the names of Jesus were purposely given Him by the inspired writers because of their descriptive character. We welcome another book by this author, for his "Wrecks Rebuilt," a volume of evangelistic sermons published a couple of years ago, is an excellent volume, containing real messages to the world. In this book he has assembled all the chief names applied to Christ in the Bible, and has given from one to three pages to apt remarks upon the significance of each. As one reads along, one feels in his soul the fullness and richness that are in Christ. It is no humanly invented Christ who is presented on these pages, but one who is divinely able to save unto the uttermost. The book is, indeed, as the author puts it, "a practical and devotional study of some of the names of Jesus." In all, thirty-nine names are presented.

Evangelism: A Handbook for Workers. By Edward Pfeiffer, D.D. The Lutheran Book Concern, 55-59 East Main Street, Columbus, Ohio. 50 cents.

A pathetic interest attaches to this book. The greatly loved and respected author died while it was going through the press. But while he was still in health, he wrote it, so that it represents his composition when he was at his best. It is a most valuable handbook. The most earnest kind of evangelism is advocated and yet all of it is to be carried on in a sober non-sensational way. The soul-winner must properly combine public speaking (preaching) and personal work. "The art of dealing with individuals must be learned mostly from experience," and yet prior instruction as to the best methods of approach is of great value. Part II is a strong section, and treats of the pastor as an evangelist. The part that sets forth the qualifications of workers is of great value. A rich mine is opened in the section entitled "Scripture Equipment for Personal Workers." In this part the various kinds of unsaved people are described and the relevant passages of Scripture fitted to each case are given. Thus when people are converted, they are brought to Christ by the Holy Spirit through the Word of God, and so will have a Biblically begotten experience.

Religion in the Making. By Alfred North Whitehead. The Macmillon Company, New York. $1.50.

In spite of the many eulogies this book has received, we are unable to fall in with it all. The trouble is, everything is so abstractly stated that it becomes obscure and unnecessarily difficult. On the flyleaf of the book we made the following notations while reading the book: "A series of abstractions which go on and on and on without relief by the injection of any concrete statements or illustrations. An assertive, disconnected style, as if the author were uttering *ipse dixits*. If he only would come down off his high mount abstraction, imagination and conjecture, and walk on the ground of solid concrete facts! Instead of trying to define religion in an abstruse, far-off manner, why not just simply say, religion is man's relation to supernatural beings, involving communion and service? He thinks that the social element came first, then the individual (p. 36). Why did not both come at the same time, as the Bible teaches? Moreover, religion is not a result of evolution; it is a constituent element given to man in his original creation (Gen.1: 26,27).

Mythic Christs and the True: A Criticism of Some Modern Theories. By W. St. Clair Tisdall, M.A.,D.D. Hunter and Longhurst, 9 Paternoster Row, London, E. C., England. Paper bound, 6d; cloth boards, 1s.

This is not a new book, but was published about 1907 or shortly after. We have long had it in our library, and read it years ago with great profit. Recently a kind friend sent us another copy, which has led us to a fresh examination of this valuable contribution

by one of the finest Christian scholars England has produced. Since the infidels of this country and great Britain (Joseph McCabe of the latter country) have tried to revive the long-dead theory that Christ was merely a mythical character, it is worth while to call attention to Dr. Tisdall's work, which reveals the most painstaking and extended research. The author was able to consult Persian and Sanscrit books in the original languages, and therefore could make sure of the correctness of his readings. He deals with Mithra, Krishna (the so-called "Indian Christ"), Buddha, Adonnis, Attis and Osiris. In every case he shows that no relation can be traced between these mythical or semi-mythical beings and the true, historic Christ. In far too many instances the infidels have found analogies where none exist—except in their fervid fancies. If any of our readers should be the recipients of recent books advocating the doctrine of a mythical Christ, let them not leap to hasty conclusions, but let them first read Dr. Tisdall's capable book, and then they will know that Jesus of Nazareth was a real, not a mythical, character. Dr. Tisdall also published a brochure entitled "Pagan Christs," which is most effective. Same publishers. 3d net.

Major Bible Themes. By Lewis Sperry Chafer, D.D. The Sunday School Times Company, 1013 Walnut Street, Philadelphia, Pa. $1.25.

This is a book to have and to hold. The title is a very happy one—descriptive of the contents. The great doctrines and principles of the Bible are considered in logical order. In the sense of technical theology it is not a system; yet the Biblical system of truth is treated in an integral way. There is not a fundamental teaching of the Bible that is not more or less developed on these 329 luminous pages. Everything is as clear as a sun-irradiated sky. And how engaging and satisfying is such a system of truth when it is so graphically depicted! Here each doctrine is set forth according to the teaching of the Bible. In most cases its consistency is shown, and the opposing error is briefly, although effectively, refuted. It is pleasing to note how concisely errors can be overcome, so that no labored dialectical process is needed. The author stands firm for the plenary inspiration of the Bible, and upholds it without denying the human element in its production. The doctrines of the Trinity, the Person of Christ, His Pre-existence, the Incarnation, the Atonement, the Resurrection and Ascension of Christ, the Person and Work of the Holy Spirit, the Creation and Fall of man, his Redemption through Christ, his ultimate destiny—all these, and the rest that belong to the Biblical system of divine truth, are treated in a most satisfactory way. We are sure that there is not an unevangelical note in the book, albeit there are perhaps a few points which other evangelical believers might see a little differently. This book has a message to this age and a permanent message to all ages.

Who Is Jesus? By Professor M. O. Wee. Augsburg Publishing House, Minneapolis, Minn. Paper cover, 50 cents; cloth binding, 85 cts.

It is most heartening in these days to read a stalwart and well-reasoned book like this one. Not for a moment should we become rationalists, or place experience above faith and the Bible; but, after all, in these days, when everything worth believing is being scrutinized and picked to pieces, it helps to stabilize one's faith to see how evangelical scholars can give us reasons for the hope we cherish. Such a book is Professor Wee's. He does not skim the surface. He uses no epithets. He examines the historical and critical sources to discover who Jesus is. Not only does he appeal to history, reason and Scripture, but also to experience, and cites the unimpeachable testimony of many people who have tasted and seen that the Lord is good. The author is especially anxious to speak to people who are struggling against doubt and who are perplexed. Sincerely do we hope that many such people will be reached, as well as people who seem to love doubt better than belief.

Psychoanalysis Explained and Criticised. By A. E. Baker, M.A. The Sheldon Press, Northumberland Ave., W. C. 2, London, England. Also the Macmillan Company, 60 Fifth Ave., New York. 3s. 6d.

The Freudian view of psychology is here subjected to keen analysis. It is put into the alembic, and is tested to the utmost. The author knows the subject he treats. He has read the works of the various advocates of this school of psychologists from Freud and Jung down to the latest champions, and therefore knows whereof he affirms. He himself has studied the functioning of the human mind in a profound way, and thus discerns the truths in the Freudian system and its modifiers, and also detects and exposes its limitations and vain speculations. This is one of the fine merits of our author: he knows when he moves in the field of empiricism—the sphere of science and experience—and when he runs over into the realm of speculation. And that, it must be said, is where many scientists today prove themselves weak; they seem to confuse the two realms. Our author is acute enough to make this vital distinction. The book is a worthy

one, and is much needed at this time, because it indicates clearly what is basically true in psychoanalysis and what is futile and imaginary. It is true that many of the explanations of Freud and his followers regarding the functioning and contents of the so-called "subconscious mind" are extremely far-fetched and improbable, and people ought to know these things.

The Holy Spirit: Who He is and What He Does. B. R. A. Torrey, D.D. Fleming H. Revell Company, 158 Fifth Ave., New York; also Chicago, London and Edinburgh. $1.50.

What a pleasure and relief it is to turn to a strictly evangelical book, one that is thoroughly Biblical and correspondingly spiritual in character and persuasiveness! In Dr. Torrey's book there is no straining after "scholarship," though there is no lack of it, in the good sense. The author's purpose is truly vital and earnest, namely, to bring people into touch with God through the inner work of the Holy Spirit. The arguments are sound in themselves, and yet the Holy Scriptures are always appealed to as the final authority. By the time one gets through with the book, one feels that the Christian system is vitally and experientially true, even though the final appeal is never made to the purely rational process. The first chapter, which treats of the personality of the Holy Spirit, is a very arresting one, showing that no real and satisfying experience can come to the heart until men realize that the Spirit is a loving, companionable Person, just as the Father and the Son are.

Dr. Torrey has a wonderful faculty for illustrating his discourses with personal incidents. His experience has been such a wide and varied one, including visits to almost every country on the earth, that he can draw on an endless amount of material. We have heard him more than once, and can bear witness to the power and persuasion of his personal recitals. And none of them are flighty and improbable. No apochryphal stories are told by him as if they were true. If we were to characterize Dr. Torrey in a sentence, we would say that he is a cogent doctrinal preacher with a strong and persuasive practical note in it all.

* * *

Additional Book Notes

A valued, though anonymous, friend has sent us several booklets issued a good many years ago by the American Baptist Publication Society, 1701 Chestnut Street, Philadelphia, Pa. They have their value today, for they show that even at that time (in the '80's and '90's of the preceding century), the dissecting Biblical critics were effectively answered by competent evangelical scholars, and their inflated theories were punctured. But, just as their successors do today, they paid no heed, but went on repeating and repeating regardless. It is the same old story of ignoring everything that calls them to account or questions their theorizing.

The booklets to which we refer are the following: Rev. Thomas E. Bartlett's "Was There a Second Isaiah?" (price 10 cents), Professor J. B. Thomas' "The Biblical Criticism" (5 cents), and Dr. W. W. Gardner's "Bible Inspiration: Plenary and Verbal" (10 cents). After reading them, one is more than ever amazed at present-day iterations upon iterations of the outworn contentions of the documentary and shredding critics.

A recent booklet by Rev. A. H. Finn on "Deuteromony" is issued by The Bible League, 40 Great James Street, Bedford Row, London, England. With incisive skill the author shows the untenable character of the negative critics. It will be remembered by our readers that Mr. Finn is a master in the field of Old Testament criticism, as is evidenced by his scholarly book, "The Unity of the Pentateuch." The price of the booklet on Deuteronomy is one penny in English money.

It is gratifying to note that the members of the Bible League have been holding frequent meetings in England, and have been issuing the addresses in booklet form, so that they are readily available. Such collections of the addresses given in the meetings of 1918 and 1923 have just come to hand. The title of the first booklet is, "The Word of God Magnified," and it contains, among other articles, the following, which are notable: "The Pentateuch: The New Theory and the Old," by Rev. A. H. Finn; "The Final Authority of the Bible," by Dr. G. Campbell Morgan; "A Trustworthy Bible the Basis of the Blessed Hope," by Dr. F. B. Meyer; "Some Internal Evidences of the Inspiration of the Bible," by Rev. Dinsdale T. Young. Price 6d.

The second booklet bears the title, "The Fullness of Christ and Biblical Faith." Same price. This number contains two illuminating articles on "The Weakness and Strength of Modernism," by Basil F. C. Atkinson. Other strong articles are: "The Life of Faith and the Word of Faith," by Colonel Mackinlay, and "The Lordship of Christ" and "The Personality of the Holy Spirit," by R. Wright Hay, the secretary of the League.

Our Library Exchange Department

Advertising in this department is exclusively for Bible Champion Subscribers. Only articles used in a Library—Books, Typewriters, etc.—may be offered. Cash must accompany order at following rates: 10c a line for first insertion, and 8c a line for every insertion after first. Count 7 words to a line. Minimum charge 30c per insertion. Remit to Bible Champion, Reading, Pa.

Note—Where only initials are given in address make money order payable to Bible Champion or order and payment will be forwarded to proper party.

WANTED—The Pulpit Commentary — Matthew, Psalms, Minor Prophets—If you have these or other Pulpit Commentary Volumes, write Rev. V. A. Crawford, Brevard, N. C. State condition, price. 1t.

FOUND—In clearing storage we found a small lot of Sermon Books—GREAT SERMONS BY GREAT PREACHERS. We returned many orders, thinking we were sold out. If you want a copy order early. Price $1.25. We also discovered a *small lot* of ALTAR AND RING—a *Beautiful* Wedding-Day Souvenir. We also returned many orders for these. If you want a bargain order at once. Price 50 cents each. Address Frank J. Boyer, Reading, Pa.

DAMAGED BOOKS—We have a few more Damaged Books left. Will send any named below, prepaid, at small price named. Christianity and Positivism, by *McCosh,* cost $1.25, for 60c; From Pulpit to Poorhouse, cost 75c, for 25c; Christ and His Religion, cost $1.50, for 40c; Concessions of Liberalists to Orthodoxy, cost $1.50, for 40c. We also have a quantity of paper cover, Life of Moody, all new and perfect, will sell at 7c each, regular price 12½c. Bible Champion, Reading, Pa.

FOR SALE — Address on Second Coming of Christ, paper, 224 pp, 25c; Prayers offered at 62d Congress, by *Dr. Couden,* paper, 137 pp, 50c; The Time of the End, *Dean,* cloth, 166 pp, 50c; Daniel's Great Prophecy, *West,* 307 pp, cloth, 75c. All good condition. All prepaid. Address B.C.C., Bible Champion.

LIKE NEW BOOKS—Pronouncing Bible, sheep binding, with Books of Psalms in meter, $1.25; N. T. Annotated Paragraph Bible, 8 vo., $1.00; The Old Way, *Rhoads,* 50c. Complete set Homiletical Commentary on the Old Testament, 21 volumes, good as new condition. Cost $60.00—will sell for $20 cash. All like new, *all prepaid.* Address S.L.D., Bible Champion, Reading, Pa.

NEW BOOKS CHEAP—Chosen of God, *Lathe,* ($1.25) for 65c; Municipal Reform Movement, *Tolman,* ($1.00) for 40c; Methods & Principles, *Winship,* ($1.00) for 50c; The Growth of the Kingdom, *Gulick,* ($1.50) for 65c. Greater Life Work of Christ, *Patterson,* cost $1.50—75c; Getting One's Bearings, *McKenzie,* cost $1.25 net—for 75c; Unselfishness of God, *Smith,* cost $1.25, net—for 65c; Personal and Practical Christian Work, *Horton,* cost $1.50, for 85c; Life of Abraham Lincoln, in 2 vols., cost $2.00, for $1.00; American Bookmen, cost, $2.00, for $1.25; Parallel Gospels and Reference Passages, cost $1.50, for $1.00; Life of Christ, illustrated, cost $2.50, for $1.50; one vol.—Revelation—of Biblical Illustrator, cost $2.50, for $1.00; Foster's Essays on Decision of Character (cost $1.50), for 50c. All prepaid. Address A.B.A., Bible Champion, Reading, Pa.

FOR SALE—Postpaid. Good condition. New Testament with Notes, 50c; Abridged Cruden's Concordance, paper, 30c; Fleetwood's Life of Christ, cost, $3.00, $1.25; Young People's Bible History, cost $2.50, 75c; Won by Prayer, or Life and Work of Rev. Oshikawa, 50c; Pulpit and Grave, *Wheeler,* paper, 20c; Christian Love, *Edwards,* 40c; Life and Services of Andrew G. Curtin, *McClure,* cost $2.50, 50c. Address M.H.H., Bible Champion, Reading, Pa.

SECOND-HAND BOOKS CHEAP — Prices in parenthesis are what books cost new. *Hamilton's* Mexican Hand Book, Ills., ($1.50) for 35c; Relations of the Republic and Laws of Religious Corporations, *Kynett* ($2.50), for 50c.; *Dewey's* Works ($2.50), for 75c. All fully worth price asked. All sent *prepaid.* Address, O. P. R., Bible Champion, Reading, Pa.

FOR SALE—Books like New. Figures in parenthesis show what they cost. Will mail any book prepaid for 50c. Romance of Providence, ($1.50); Christianity and Science, ($1); Nature and Culture, ($1.00); How to Gesture, ($1.00); Modern Cities, ($1.00); Fifty Years, ($1.00); Henry Boynton Smith, ($1.00); Protestant Church in France, ($1.25). Address, A.B.B., Bible Champion, Reading, Pa.

NEW BOOKS — Universal Encyclopedia, 6 vols., cloth, cost $15—for $7.50; American Bookman, *Howe,* cost $2.50—for $1.25; Life of Abraham Lincoln, 8vo. cloth, 2 vols., like new, $1.25; Growth of the Kingdom, *Gulick,* cost $1.50, for 60c. All new from an unused library and tops show a bit of shelf exposure. Sent prepaid. Address S. S. T., Bible Champion, Reading, Pa.

FOR SALE—NEW. Christianity's Greatest Peril, *Ekholm,* ($1.50) for 75c; Mythical Interpretation of the Gospels, *Thorburn,* ($2.00) for $1.00; Christ, His Nature and Work, ($1.75) for $1.00; Up in Maine, 6th Ed., *Day,* ($1.00) for 40c; Chat About Celebrities, *Guild,* ($1.50) for 85c; Way of the Preacher, *Kern,* ($1.25) for 65c; Growth of the Kingdom, *Gulick,* ($1.50), for 65c; Artists and Arabs, cost 75c—for 40c; A Study in Pedagogy, (75c) for 40c; S. S. Normal Class, for 25c; Life's Everydayness, for 30c; Good Tidings, (35c) for 20c; Sanctified Spice, *Peters,* (75c) for 40c; Pleasures of Literature and Solace of Books, *Shaylor,* (75c) for 40c; The Listener in the Church, (35c) for 20c; *Wasson's* Religious, Social and Political Essays, ($1.50) for 65c; Great Books as Life Teachers, *Hillis,* ($1.50) for 75c. All prepaid. Address R.S.T., Bible Champion, Reading, Pa.

FOR SALE—Cost price in parenthesis—Latin Grammar, *Harkness,* 35c; Introduction to Latin Composition, *Harkness,* ($1.35) 65c; Outline of Theology, *Hodge,* ($1) 50c; Sacred History, Kurtz, ($1.30) 50c; Apocalypse Unveiled, 2 vols., ($2.00) 85c; Manual of Gesture, *Bacon,* ($1.00) 50c; 100 Great and Memorable Events in U. S. History, demption (75c), 30c; Premillennial Essays, cloth, 528 pp ($1.50), 40c. All prepaid. Address H. M.M., Bible Champion, Reading, Pa.

NEW BOOKS—These books all cost $1.50 each. will sell any one for 75c, prepaid. Paradoxical Pain, *Harbin;* Progress of Religious Freedom, *Schaff;* The Higher Critic's Bible or God's Bible, *Burns;* Steps Unto Heaven, *Carpenter;* Divine Movement in Israel, *Porter;* The Life that Really Is, *Abbott.* Address, N. O. P., Bible Champion, Reading, Pa.

BIBLIOTHECA SACRA

A Religious and Sociological Quarterly. $3 a year

MELVIN GROVE KYLE

Moses and the Monuments: Light from Archaeology on Pentateuchal Times.

Stone Lectures, 1919. 300 pages. 12mo, cloth, $2.00, postpaid. (In press.)

The Deciding Voice of the Monuments in Biblical Criticism. 325 pages. 8vo, cloth, $1.65, postpaid.

The Problem of the Pentateuch. 300 pp. 8vo, cloth, $1.25, postpaid.

HAROLD M. WIENER

Essays in Pentateuchal Criticism. 225 pages. 8vo, cloth, $1.50, postpaid.
The Coup de Grace to the Wellhausen Critics.

The Origin of the Pentateuch. 150 pages. 8vo, 40 cents, postpaid.
A Comprehensive Answer to the Wellhausen Critics.

Pentateuchal Studies. 350 pages. 12mo, cloth, $2.00, postpaid.
The Wellhausen Critics *in extremis.*

G. FREDERICK WRIGHT

The Ice Age in North America, and Its Bearings, Upon the Antiquity of Man. 6th Edition. 210 illustrations. 808 pages, 8vo, cloth, $6.00, postpaid.

Origin and Antiquity of Man. Many illustrations. 550 pages. 12mo, cloth, $2.00, postpaid.

Story of My Life and Work. 476 pages. 12mo, cloth, $2.00, postpaid.

BIBLIOTHECA SACRA CO., 6834 Washington Ave., St. Louis, Mo

Comrades of the Carpenter

By A. Z. Conrad, Ph.D.,D.D.

Emphasizing the knowableness, the approachableness and the loveableness of God and the COMRADESHIP of Jesus Christ.

The book is receiving wide spread and appreciative recognition.

$1.50

Fleming H. Revell Co.

New York

PUNGENT PARAGRAPHS

A Handbook of Humorous Illustrations, Wit and Wisdom, for Ministers, Lecturers, Christian Workers, Debaters, After-Dinner Speakers, and for General Reading. Contains 800 of the richest stories ever told from pulpit or platform. Designed to cause a smile but point a moral. A terse quotation at the top of each page. Read what the magazines are saying about it. Double and cross indexed. Neatly bound in cloth, 320 pp., $2.00 by mail. An ideal gift book.

LEEWIN B. WILLIAMS & SON
Publishers
905 Monroe N. W. Washington, D. C.

Seasonable Hosiery

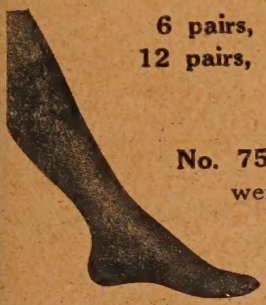
Our Hosiery will stand the acid test. We know we can please you both in quality and price.

This is what an old professor living in New York City says of Boyer Hose: "The socks I get from you are a comfort. Boyer goods are first-class. They are better, far better, than those purchased for me by my wife, at higher price, in this city."

MEN'S HOSE

No. 70 — Best Peeler Yarn, Reinforced double Heel and Toe. Lisle Finish, all year round weight—A sock made to wear. Sizes 9 to 11½.

6 pairs, $1.25 prepaid
12 pairs, $2.25 prepaid



No. 75—All year round weight, Fine Combed Cable-twisted Lisle Cotton. Re-inforced double Heel and Toe, 200 needle—a Dressy, Durable Sock. Sizes 9 to 11½.

3 pairs, 90c; 6 pairs, $1.75 prepaid
12 pairs, $3.25, prepaid

No. 80—Black, with White Split Foot—Drop Heel that will not show when low shoes are worn. No Seam across Toe. Especially recommended for Tender Feet. A Genuine, old-fashioned Split Foot Quality Hose. We know of no hose superior to this for wear. Made for all year round service. Sizes 9 to 12.

3 pairs, $1.25; 6 pairs, $2.25;
12 pairs, $4.00, prepaid

Sample Box containing 2 pair No. 70 and one pair each No. 75 and 80, prepaid_____$1.00

LADIES' HOSE

No. 5—Select Peeler Yarn, Reinforced Heel and Toe, Elastic Ribbed Garter Top, Fine Gauge, medium weight, in Black only. A Reliable Hose—extra good value. Best value we know of at price. Sizes 8½ to 10.

6 pairs, $1.50, prepaid
12 pairs, $2.75, prepaid

No. 10—Welt Top—very elastic; can be used for outside size. Mercerized Lisle, very fine finish, exceptionally good wearing quality. Triple High Spliced Heel and double Sole, Fine Gauge. Medium weight. Black only. Sizes from 8½ to 10. Here is beauty combined with value!

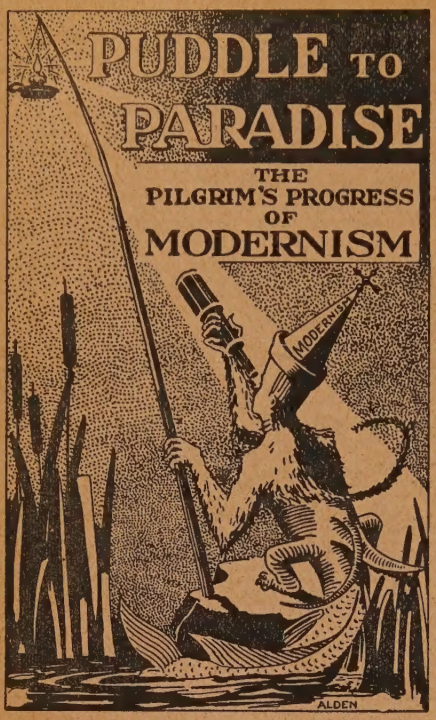
3 pairs, $1.25; 6 pairs, $2.25;
12 pairs, $4.00, prepaid

No. 60—Black Beauty—Mercerized Lisle. Possesses unusual wearing qualities, and has an unusually Elastic Garter Top, is Semi-Full Fashioned, made from carefully selected yarn, High Lustre Ribbed Hose, knit with Triple Thread Heel and Toe. Extraordinary value. Black only. Sizes 8½ to 10.

3 pairs, $1.65; 6 pairs, $3.15;
12 pairs, $6.00, prepaid

Sample Box containing One Pair each Number, prepaid_____$1.00

BOYER MANUFACTURING CO., Reading, Pa.



Editorial from the Christian Leader

We quote in a condensed form and emphasize one paragraph of the strong statement of Editor (Rev.) T. Q. Martin.

"I have in my possession and have read with thrilling interest and real profit, three little books, —Puddle to Paradise, Jocko-Homo Heavenbound and The Toadstool Among the Tombs.

The author in his own inimitable way, digs up the very roots of that nonsensical string of guesses known as "The Evolutionary Theory" of the origin and destiny of things. He grips your attention from the first to the last word. I should like to see a copy of each of these little books in the hands of every person of America. I wish I were able to donate a supply of these books to every High School.

My candid judgment is that my dollar invested in these booklets has yielded me the greatest profit of any dollar that I have invested for twenty years."

Jocko-Homo Heavenbound

takes its name from the image of an ape-man called "The Chrysalis," that was recently unveiled in a "modern" church. It must be a most unusual little book for nine "modern" church papers refused to advertise it, yet we received in the first half of December, orders for 3,800 from ministers who had previously seen a copy.

Puddle to Paradise

(Same author) has eight picture parables, every one of them a hard hitting sermon. Speaking of these two books, the reviewer for BIBLE CHAMPION says—*"We do not know of another author who has pointed out the impossibilities and absurdities of the theory (evolution) more keenly, and to our mind, more forcibly."*

The Toadstool Among the Tombs

has 15 cartoons by clever artists. It is making plenty of trouble for preacher's who discredit the Bible. If your ancestry is 100% human, it will delight you.

Each book 20c. Six books (mixed), $1. We have too many stamps; send coin if convenient or send a dollar and we will remit change in stamps.

Homo Publishing Company

Main Street, Rogers, Ohio